

THE
MISSIONARY HERALD.

VOL. LI.

OCTOBER, 1855.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-SIXTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-sixth Annual Meeting in the First Presbyterian Church, Utica, New York, commencing on Tuesday, September 11th, and closing on Friday the 14th.

CORPORATE MEMBERS PRESENT.

Maine.

Enoch Pond, D. D.
Benjamin Tappan, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.
John W. Chickering, D. D.

Vermont.

Rev David Greene.
Charles Walker, D. D.
Silas Aiken, D. D.
Willard Child, D. D.
Hon Erastus Fairbanks.

Massachusetts.

John Tappan.
Henry Hill.
Nehemiah Adams, D. D.
Rev Aaron Warner.
Alfred Ely, D. D.
Ebenezer Alden, M. D.
Rev Chauncy Eddy.
Hon Samuel Williston.
Swan L. Pomroy, D. D.
Rev S. B. Treat.
Hon William J. Hubbard.
Hon Linus Child.

Rev H. B. Hooker.
Calvin E. Stowe, D. D.
Samuel M. Worcester, D. D.
Hon Samuel H. Walley.
Andrew W. Porter.
Hon William T. Eustis.
Hon Daniel Safford.
Seth Sweetser, D. D.
James M. Gordon.

Rhode Island.

Thomas Shepard, D. D.
John Kingsbury.

Connecticut.

Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Leonard Bacon, D. D.
Joel H. Linsley, D. D.
Rev David L. Ogden.
General William Williams.
Rev S. W. S. Dutton.

New York.

Thomas DeWitt, D. D.
N. S. S. Beman, D. D.
Isaac Ferris, D. D.
W. W. Chester.

Pelatiah Perit.
 Reuben H. Walworth, LL. D.
 Deidrich Willers, D. D.
 David H. Little.
 Charles Mills.
 Samuel H. Cox, D. D.
 Harvey Ely.
 Charles M. Lee, LL. D.
 Hon William L. F. Warren.
 Joel Parker, D. D.
 William Wisner, D. D.
 John Forsyth, D. D.
 Hon H. W. Taylor.
 James Crocker.
 Hon Calvin T. Hulburd.
 Laurens P. Hickok, D. D.
 Simeon Benjamin.
 Robert W. Condit, D. D.
 Rev H. A. Nelson.
 Walter S. Griffith.
 I. N. Wyckoff, D. D.
 Hon William F. Allen.
 Rev George W. Wood.
 Asa D. Smith, D. D.
 Rev William S. Curtis.
 Rev M. S. Goodale.
 Anson G. Phelps.
 Ray Palmer, D. D.

New Jersey.

Theodore Frelinghuysen, LL. D.
 J. Marshall Paul, M. D.
 Benjamin C. Taylor, D. D.
 Jonathan F. Stearns, D. D.

Pennsylvania.

William Jessup, LL. D.
 David H. Riddle, D. D.

Maryland.

James G. Hamner, D. D.

Ohio.

Samuel C. Aiken, D. D.

Michigan.

Hon Charles Noble.

Indiana.

Charles White, D. D.

Illinois.

Ansel D. Eddy, D. D.
 J. M. Sturtevant, D. D.
 William H. Brown.
 Rev A. T. Norton.
 David A. Smith.

HONORARY MEMBERS PRESENT.

Maine.

E. F. Duren, Bangor.
 Rev Samuel Bowker, Portland.
 Rev William P. Dickson, Eastport.
 Rev John C. Adams, East Machias.

New Hampshire.

Rev Daniel Goodwin, Brookline.
 Rev William Clark, Amherst.
 Rev Thomas Boutelle, Bath.
 Rev P. B. Day, Hollis.

Vermont.

Rev John W. Pierce, Jericho.
 James Barrett, Rutland.
 Rev A. Walker, W. Rutland.
 Rev S. M. Wood, Pawlet.
 Rev Amos Foster, Ludlow.
 Rev Azariah Hyde, Benson.
 Rev John Eastman, Wardsboro'.
 Rev Jonas Boutelle, Enosburgh.
 Rev H. F. Leavitt, Vergennes.
 Rev A. Hemenway, Ripton.
 O. G. Wheeler, South Hero.
 Samuel Clark, Brattleboro'.
 Rev George P. Tyler, do.
 Rev James Anderson, Manchester.
 Rev C. H. Hubbard, Bennington.

Massachusetts.

E. N. Kirk, D. D., Boston.
 Edward Beecher, D. D. do.
 Rev S. H. Riddel, do.
 Charles Scudder, do.
 Joseph S. Clark, D. D. do.
 Rev Jonathan Edwards, Woburn.
 R. H. Wiswall, Roxbury.
 Rev I. C. Thacher, South Dennis.
 Rev N. Beach, Millbury.
 Rev George A. Oviatt, Chicopee.
 Rev E. B. Clark, do.
 Rev Rowland Ayres, Hadley.
 Joab Brace, D. D., Pittsfield.
 Abel Sexton, Longmeadow.
 Rev Jeremiah Taylor, Wenham.
 Rev I. R. Worcester, Auburndale.
 Rev Nathaniel Cogswell, Yarmouth.
 Rev J. M. Bacon, Salisbury.
 Leander Wetherell, Amherst.
 Rev Nahum Gale, Lee.
 Rev James Roberts, Lakeville.
 Horace Smith, West Springfield.
 Rev A. H. Dashiell, Jr., Stockbridge.
 Rev H. J. Patrick, Bedford.
 Cornelius Davenport, New Bedford.

William R. Hooper, Worcester.
 Rev A. M. Colton, do.
 E. Davis, D. D., Westfield.
 John G. Waters, Salem.
 Richard P. Waters, do.
 Rev A. G. Vermilye, Newburyport.
 Rev J. A. Roberts, Lakeville.
 Rev B. B. Allen, Marblehead.
 Sewall G. Mack, Lowell.
 J. A. Albro, D. D., Cambridge.
 Rev Benjamin Tappan, Jr., Charlestown.
 Nathaniel Eddy, East Middleboro'.
 Rev W. Warren, Upton.
 Rev H. R. Hoisington, Williamstown.
 Rev R. Taylor, Manchester.
 T. R. Dennison, New Bedford.
 Rev George E. Hill, Sheffield.
 Z. C. Newcomb, Bernardston.
 M. L. Newcomb, do.
 William H. Stoddard, Northampton.
 Charles S. Hinsdale, Blandford.
 H. H. Childs, M. D., Pittsfield.
 Nathan Durfee, M. D., Fall River.
 J. A. Crane, do.
 Richard Borden, do.

Connecticut.

B. L. Hamlin, New Haven.
 Rev G. W. Noyes, do.
 Lyman L. Squire, do.
 Rev Hiram Bingham, do.
 Rev O. Cowles, North Haven.
 Rev F. D. Avery, Stamford.
 Rev S. W. Barnum, do.
 Marcus McCall, Norwich.
 Rev H. P. Arms, do.
 Rev Jonathan Brace, Milford.
 G. A. Calhoun, D. D., Coventry.
 Rev E. J. Doolittle, Chester.
 Rev Samuel J. M. Merwin, Southport.
 Rev Ira Pettibone, Cornwall.
 E. T. Hoyt, Danbury.
 Horace Hunt, Thompson.
 Obadiah Mead, North Greenwich.
 S. H. Mead, do.
 Rev Frederick Munson, do.
 Rev E. A. Lawrence, East Windsor Hill.
 Rev T. B. Sturges, Greenfield.
 Peleg C. Child, North Woodstock.
 Nathan Smith, Hebron.
 Rev T. A. Leete, Windsor.
 Rev J. A. Gallup, Essex.
 Rev W. P. Avery, Bozrah.
 Rev Lewis M. Shepard, Monroe.
 Rev S. D. Jewett, West Chester.
 Rev George J. Harrison, Milton.

George Kellogg, Jr., Rockville.
 George W. Root, Hartford.
 Rev F. A. Spencer, New Hartford.
 Edward Hayden, East Hartford.
 Rev M. N. Morris, West Hartford.
 Lewis Bunce, Manchester.
 Rev Charles Bentley, Green Farms.
 Rev T. L. Shipman, Jewett City.
 W. W. Wakeman, Southport.
 Rev J. G. Miller, Harwinton.

Rhode Island.

Rev T. A. Taylor, Slatersville.

New York.

Rev David Dyer, Albany.
 Rev J. H. Pettingell, do.
 Otis Allen, do.
 Hon John O. Cole, do.
 Rev A. A. Wood, New York city.
 A. Merwin, do.
 David Gould, do.
 Rev W. Roosevelt, do.
 Rev Joseph P. Thompson, do.
 Rev F. Y. Vail, do.
 E. F. Hatfield, D. D. do.
 Rev H. M. Field, do.
 Rev D. B. Coe, do.
 Milton Badger, D. D. do.
 Rev Theron Baldwin, do.
 J. F. Joy, do.
 Rev Goyne Tallmadge, Brooklyn.
 James W. McLane, D. D. do.
 John Marsh, D. D. do.
 Rev William I. Budington, do.
 George H. Williams, do.
 Rev Thomas A. Weed, Mexico.
 Rev A. H. Corliss, Holland Patent.
 Rev Salmon Strong, Clinton.
 Louis J. Belloni, Harlem.
 Rev J. M. Waugh, Canton.
 George F. Bronson, Sacket's Harbor.
 George Seeley, Oswego.
 Rev J. B. Hubbard, Whitesboro'.
 Edward C. Pitcher, Adams.
 Rev J. B. Richardson, Geneva.
 S. H. Gridley, D. D., Waterloo.
 Rev Henry Snyder, do.
 Rev A. K. Strong, Manlius.
 Horace Allen, Whitehall.
 Rev Edward Lord, Fulton.
 Rev W. S. Franklin, Genoa Five Corners.
 Rev David Tulley, Princetown.
 Rev S. F. Bacon, Marion.
 Rev Hiram H. Kellogg, Marshall.

Rev J. H. Noble, Schaghticoke.	Rev Samuel W. Brace, Utica.
Rev Samuel Van Vechten, Fishkill.	P. H. Fowler, D. D. do.
Rev William Youngblood, Montgomery.	George H. Fisher, D. D. do.
G. N. Judd, D. D. do.	James Dana, do.
Rev L. A. Sawyer, Westmoreland.	Robert J. Williams, do.
Rev W. W. Newell, Syracuse.	William Walcott, do.
Rev H. P. Bogue, do.	Rev M. C. Searl, do.
Rev S. H. Hall, do.	Rev Theodore Spencer, do.
Rev George H. Hulin, do.	James E. Warner, do.
Rev S. B. Canfield, do.	L. D. Chapin, Amsterdam.
A. B. Lambert, D. D., Salem.	Rev Peter Snyder, Watertown.
Rev D. G. Bullions, Cambridge.	Rev E. S. Barnes, Boonville.
Rev Ingham Townsend, Floyd.	Rev E. B. Fancher, McGrawville.
Rev Moses Thacher, Bridgewater.	Rev George L. Hall, Mecklenburg.
Rev E. H. Payson, New Hartford.	Jacob M. Schermerhorn, Homer.
Rev J. B. Hoyt, Coventry.	Rev J. A. Priest, do.
Edgar A. Phillips, do.	Rev J. S. Lord, Harlem.
Pliny Moore, Champlain.	Rev E. G. Townsend, Elbridge.
Horace Bartlett, Paris.	Alfred T. Chester, D. D., Buffalo.
Rev E. D. Morris, Auburn.	Benjamin Hodge, do.
Rev Isaac Brayton, Watertown.	M. L. R. P. Thompson, D. D. do.
Rev C. S. P. Rollo, Edinburgh.	Rev A. McDougall, Sherburne.
Rev O. Bartholomew, Augusta.	Rev J. P. Fisher, Johnstown.
Rev A. C. Frissell, South Amenia.	Rev L. Kellogg, Oswego.
C. D. Morgan, Watertown.	Rev James R. Boyd, Geneva.
Rev John Campbell, Brownville.	F. E. Cannon, D. D. do.
Rev H. Doane, Carthage.	Rev R. Robinson, Mexico.
Rev S. N. Robinson, Cicero.	Rev H. Kittredge, Red Creek.
Rev J. H. McIlvaine, Rochester.	Rev Charles Ray, Seneca Falls.
Rev D. D. Demarest, Hudson.	Rev Joseph A. Canfield, Chaumont.
Rev M. L. Schenck, Fort Plain.	Rev Charles Machin, Verona.
Rev Beaufort Ladd, Rose.	Rev John Ward, Clyde.
Rev W. W. Warner, Hannibal.	Edwin Hall, D. D., Auburn.
Rev George S. Boardman, Cazenovia.	Rev E. H. Bonney, Albion.
Rev Stephen Voorhies, Phoenix.	Rev H. R. Dunham, Cortland Village.
Rev John Tompkins, Marcellus.	Rev T. Stillman, Dunkirk.
Rev Selden Haynes, Skaneateles.	Rev H. N. Dunning, Gloversville.
Rev Chester Moses, do.	U. M. Place, do.
M. A. Kinney, do.	Rev Joseph Stevenson, Wymantskill.
Rev Peter Lockwood, Binghamton.	Rev I. G. Duryee, Schenectady.
Rev Joseph Myers, Liverpool.	Rev J. H. Seelye, do.
Rev William Johns, Prattsville.	Rev William E. Knox, Rome.
Rev S. M. Campbell, Paris.	Rev Hiram Gregg, Youngstown.
Rev S. J. Tracy, Springfield.	Rev P. Field, Oriskany Falls.
Rev B. C. Smith, Prattsburgh.	Rev E. Jones, West Fayette.
Rev S. P. M. Hastings, Chittenango.	Rev M. C. Gaylord, Candor.
Rev W. L. Strong, Fayetteville.	Rev Edward Cope, Gilbertsville.
Rev Pliny F. Sanborn, Nunda.	Rev William T. Doubleday, do.
Rev W. W. Collins,odus.	Rev E. B. Sherwood, Pitcher.
Rev T. S. Clarke, Franklin.	Rev A. A. Greeley, Lenox.
Rev T. M. Hopkins, Cayuga.	Rev David Wilson, Port Byron.
Rev Richard Dunning, Amboy.	Rev W. S. Leavitt, Hudson.
Rev Charles Goodrich, Penn Yan.	Rev Robert Day, Naman.
Rev B. Basler, Farmer.	D. Kennedy, D. D., Troy.
Rev F. S. Gaylord, Hopewell.	E. Smalley, D. D. do.
Rev A. L. Chapin, Amsterdam.	Rev J. K. Davis, do.

Rev Calvin Yale, Martinsburgh.
 Rev A. H. Gaston, Canastota.
 Rev Richard H. Steele, Nassau.
 Charles W. Baird, Yonkers.
 Rev William N. McHarg, Ithaca.
 H. W. Morris, Little Falls.
 Rev G. R. H. Shumway, Newark.
 R. G. Vermilye, D. D., Clinton.
 Elbert Slingerland, Mohawk.
 Rev A. J. Fennel, Glen's Falls.
 Rev L. H. Van Dyck, Guilderland.
 Rev F. S. Howe, Phelps.
 Rev Samuel W. Cozzens, Vernon.
 John E. Dutton, Fulton.
 Rev John A. Todd, Tarrytown.
 Rev J. C. Van Liew, Palatine.
 Rev L. W. Bacon, Rochester.
 Rev T. D. Southworth, White Creek.
 D. W. Gardner, Fulton.
 Rev D. Torrey, Delhi.
 Rev W. Baldwin, Oneonta.
 Rev L. H. Reid, Fayetteville.
 Rev S. S. Goodman, Mitford.
 Rev Oren Hyde, Fayetteville.
 D. Van Valkenburgh, Exeter.
 Rev W. W. Taylor, Penn Yan.
 Elias Hogan, Watertown.
 Rev Leonard Dada, Fulton.
 Rev D. D. Francis, Rochester.
 Rev Joseph Corey, Nyack.
 Gen'l J. J. Knox, Knox Corner.
 G. D. Phillips, Coventry.
 Rev Edward Taylor, Lansingburgh.
 Hon J. C. Hubbell, Chazy.
 Rev E. Colton, Millville.
 Rev F. D. W. Ward, Geneseo.
 Rev J. A. Lansing, Bethlehem.
 John H. Pitcher, Mellenville.
 Rev A. D. Gridley, Clinton.
 Levi Tenney, West Exeter.
 O. E. Daggett, D. D., Canandaigua.
 Rev A. Pomeroy, Groton.
 B. B. Gray, Seneca Castle.
 Rev Alfred North.
 Rev W. E. Holmes.
 Rev Charles Chapman.

New Jersey.

Lyndon A. Smith, M. D., Newark.
 John Taylor, do.
 Rev Daniel W. Poor, do.
 J. Scott, D. D. do.
 Matthias W. Day, do.
 Rev I. N. Sprague, Caldwell.
 Zophar B. Dodd, Bloomfield.
 Rev Marcus Ames, Paterson.

Pennsylvania.

Rev John W. Dulles, Philadelphia.
 Rev David Malin, do.
 Rev George Duffield, do.
 Rev T. S. Ward, Carbondale.
 Rev Samuel Whaley, Mount Pleasant.
 Rev T. R. Townsend, Dunmore.
 H. A. Rowland, D. D., Honesdale.

Maryland.

E. Hawley, Esq., Baltimore.

Louisiana.

Rev M. Waldo, New Orleans.

Ohio.

George L. Weed, M. D., Cincinnati.
 I. E. Weed, do.
 S. E. Wishard, do.
 Rev H. A. Tracy, do.
 D. A. Shepard, Cleveland.
 T. P. Handy, do.
 Jedediah Burnham, Kinsman.
 A. Kingsbury, D. D., Putnam.
 Lynds Lord, Ellsworth.
 Rev George E. Day, Walnut Hills.
 Rev Samuel Bissell, Twinsburgh.

Michigan.

Rev O. P. Hoyt, Kalamazoo.
 Rev William S. Huggins, do.
 Rev W. L. Mather, Ann Arbor.
 Rev H. L. Stanley, Jonesville.
 Rev C. Clark, Hillsdale.

Indiana.

Rev Norman Kellogg, Mishawaka.

Illinois.

Rev Ira M. Weed, Waukegan.
 Erastus L. Foote, Belvidere.
 Rev Alexander Montgomery, Chicago.
 Rev A. L. Kedzie, do.

Wisconsin.

Rev Silas Hawley, Jr., Fond-du-Lac.
 Miles P. Squier, D. D., Beloit.

Missouri.

Rev Frederick Starr, Weston.

California.

Rev Samuel H. Willey, San Francisco.

Foreign Countries.

H. Wilkes, D. D., Montreal, Canada.
 Rev Peter Parker, M. D., China.
 Rev A. P. Happer, M. D. do.
 Rev Allen Wright, Choctaw Nation.

Missionaries.

Rev Samuel W. Bonney, Canton.
 Henry A. De Forest, M. D., Beirut.
 Rev Horace Foot, Tripoli.
 Rev George Ford, Madura.
 Rev C. T. Mills, Ceylon.
 Rev I. G. Bliss, Armenians.
 Rev E. Burgess, Satara.
 Rev William Wood, do.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. The opening prayer having been made by Dr. Pond, Rev. J. H. Pettingell, District Secretary for Eastern New York, was appointed Assistant Recording Secretary.

A committee of arrangements was appointed for the meeting, consisting of Dr. Fowler, Dr. Fisher, Dr. Cannon, Rev. William E. Knox, and Rev. George W. Wood. The Business Committee consisted of Dr. Silas Aiken, Dr. Pond, Dr. Wyckoff, David A. Smith, Esq., James Crocker, Esq., Rev. I. N. Sprague, and Rev. Robert Day.

Treasurer's Report.

The Treasurer presented his annual report, together with the certificate of the auditors, which was referred to Pelatiah Perit, Esq., General Williams, W. W. Chester, Esq., Doct. L. A. Smith, John Kingsbury, Esq., R. P. Waters, Esq., and C. T. Hulbard, Esq. This committee subsequently reported that they had carefully examined the papers submitted to them, and had found them to be correct. They also stated that the expenditures of the Board for the past year were "considerably increased by the unfavorable rates of exchange, in the remittances to Turkey and China, caused by the war in one empire and the revolution in the other." The concluding paragraph of this report is as follows: "The committee believe that in the greatly changed circumstances of the nation, the present year will show results much more satisfactory. The time has never yet been, when the churches have not promptly responded to the urgent calls of the Board; and they trust that in the midst of the existing prosperity, the society will not only be relieved from debt, but during the present year find a great increase in their means for prosecuting the missionary enterprise, needing more than ever increased resources, to meet the pressing wants of the world." This report was duly adopted by the Board.

Support of Disabled Missionaries and the Children of Missionaries.

The committee on the Treasurer's report submitted the following resolution to the Board:

Resolved, That a select committee be appointed to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting the children of missionaries, and that the said committee report at the next meeting of the Board.

This resolution having been adopted, the following persons were constituted the select committee named therein: Pelatiah Perit, Esq., R. T. Haines, Esq., Hon. S. Williston, General Williams, A. G. Phelps, Esq., John Kingsbury, Esq., and R. P. Waters, Esq.

Report of the Prudential Committee.

An abstract of the Prudential Committee's annual report on the state of the missions was read by the Secretaries; after which it was referred to different committees, as in past years. These committees were as follows:

On the Home Department, Dr. Ferris, Dr. Calhoun, Dr. Wilkes, Hon. J. C. Hubbell, Hon. S. H. Walley, Rev. Alexander Montgomery, and Rev. David Dyer.

On the African missions, Dr. Porter, Dr. Davis, Dr. Hamner, H. Ely, Esq., Rev. M. S. Goodale, Rev. N. Gale, and Rev. William S. Huggins.

On the Greek and Jewish missions, Dr. Child, Dr. Stowe, Dr. Chickering, Rev. Selden Haynes, Dr. McLane, James Dana, Esq., and Rev. A. T. Norton.

On the Armenian mission, Dr. Bacon, Dr. Albro, Dr. Badger, Charles Mills, Esq., Hon. E. Fairbanks, Rev. George Duffield, Rev. A. G. Vermilye.

On the Syria mission, Dr. R. W. Condit, Charles M. Lee, Esq., Rev. A. Walker, Rev. T. S. Clark, Doct. E. Alden, Rev. J. P. Thompson, and Rev. S. H. Hall.

On the Assyrian and Nestorian missions, Dr. Dwight, Rev. C. Eddy, Dr. Daggett, Hon. William F. Allen, Walter S. Griffith, Esq., Rev. S. B. Canfield, and Rev. William L. Mather.

On the Mahratta missions, Dr. Cox, Hon. H. W. Taylor, Hon. William L. F. Warren, Dr. Palmer, Rev. Jonathan Brace, Rev. B. B. Allen, and Rev. William S. Curtis.

On the Tamil missions, Dr. Riddle, Dr. Edward Beecher, Dr. Forsyth, Rev. H. B. Hooker, Dr. Sturtevant, Dr. M. L. R. P. Thompson, and Rev. D. W. Poor.

On the China missions, Dr. Kennerly, Dr. Eddy, Dr. Scott, David H. Little, Esq., Rev. S. W. S. Dutton, Prof. Day, and Rev. A. A. Wood.

On the Sandwich Islands and the Micronesia mission, Chancellor Wainworth, Dr. Wisner, Dr. Tappan, Dr. Walker, Dr. Shepard, Dr. Linsley, and Hon. S. Williston.

On the missions to the Choctaws and Cherokees, Dr. Hickok, Rev. D. Greene, Dr. Squier, Dr. Edwin Hall, Rev. George S. Boardman, Dr. Lambert, and Rev. P. B. Day.

On the missions to the Dakotas, Ojibwas, Senecas, Tuscaroras, and Abenakis, Dr. Hatfield, Dr. Rowland, Dr. Smalley, Rev. H. F. Leavitt, T. P. Handy, Esq., Rev. J. Taylor, and Rev. S. Hawley, Jr.

These committees subsequently made their reports; and the several parts of the Annual Report of the Prudential Committee, which had been referred to them, were approved and adopted.

Reports of Committees.

The committee on the Home Department submitted the following report:

The removal every year of some who have taken part in our counsels, and co-operated in the good work in which we are engaged, admonishes us to do with "might what our hands find to do," not knowing when our term of labor shall cease. The decrease of able missionaries especially affects us, and calls for earnest supplication that the Lord of the harvest will send forth laborers, not only to supply the vacancies made by death, but to meet the wants of the general harvest. During the past year the number of missionaries and their assistants sent out was nineteen, while the number removed by death amounted to thirteen, leaving an addition of only six laborers in the field over the loss.

It is delightful to find that candidates for the missionary work are cheerfully offering themselves; still we need a large increase; and it is earnestly hoped that we may have no occasion to keep back any suitable person who offers. The item of publication shows a pleasing advance on the past, and furnishes evidence that, as now conducted, this must constitute one of the most economical and efficient of our auxiliary influences. The present system of personal agencies is most happily arranged and ably sustained; and it is successfully covering a large field.

In reference to the item of expenditure, every friend of the Board should make up his mind to still larger and constantly increasing outlays, in just the proportion in which our work grows on our hands. The increase of fair demand will be the index of the healthful state of our great enterprise; be stationary, we cannot; to retrograde, we should be ashamed. Onward is the happy tendency of our position. There is nothing in the present indebtedness to create any anxiety. While it is pleasant at the close of a year to report balanced accounts, it must be rare that in such extended and large business operations it can be done; and it must not be regarded as strange or unpropitious, if there be, from time to time, what the man of business would regard as a "lapping over of accounts." How encour-

aging is the fact that, notwithstanding the business depression of the past year, our receipts during the year have exceeded those of the former year to the amount of \$4,000. Besides, what is the present indebtedness, when taken in connection with the friends of the Board? It is believed that there are men and Christian sisters in our circle, who only need to have the case presented to them fully, and they will promptly and liberally respond. If a brother of another denomination, providentially with us, steps forward, as has been done at this time, and pledges the twentieth part of it, may we not believe that our own friends will readily meet the balance?

While larger expenditures will be called for, it is plain that increased activity should be used in swelling our receipts. It is not to be presumed for a moment that we have reached our limit of donations. God is so blessing present friends, that we cannot but look for larger gifts; and when we remember that many, very many, have scarcely begun to give, and then add the hosts of juvenile donors in our Sabbath schools and youth's missionary associations, who are soon to become controllers of property, we are ready to believe that our receipts will annually and largely increase.

That we have not received the expected report of our Deputation to India is regretted; yet it is gratifying to learn that, so far as intelligence has been received, this highly important measure will be productive of great good both to our missionary brethren and the general cause.

The Committee dwell with interest on the receipt of the first report of the Turkish Missions Aid Society; and well may all join them. This act of Christians of the land of our fathers, so spontaneous, so comprehensive of various interests and denominations, we hail as a blessed cement of affection and confidence, and tending to bring more closely together those who by language and origin and essential faith are one, and who constitute at this day in a sense the conservators, under God, of the world's best interests.

This subject was so fully presented in the action of last year, that we cannot do better than refer to it. It is recommended that the Prudential Committee express to the proper officers of the Turkish Missions Aid Society, in behalf of the American Board, our deep sense of this noble exercise of Catholic piety, and the earnest hope that it may be but one of a long series of fraternal co-operations, which shall redound to the glory of our common Master, and the advance of his cause in the world.

The committee on the African missions adopt the following language, in reference to so much of the Annual Report as relates thereto:

It affords abundant evidence that the missionaries and their associates are laborious and faithful, and that they are laboring

not in vain, and we are happy to be able to say, are laboring in hope. Their churches and schools are sustained; and some of them have increased. Civilization is advancing; light is spreading; superstitions are yielding; the people are favorably disposed towards the missionaries and the gospel; and wide wastes beyond are explored. The faith and patience of our brethren of both these missions are severely tried; but their trials are only such as are common to those whom God honors as the first heralds of salvation to a debased and barbarous people. In the miserable tribes to which they are sent, animal propensities seem more than ordinarily, even in the heathen mind, to have overpowered the moral sense, and would proportionably discourage the hope of their conversion, had we not the promise of the Spirit of life from the Lord. But the promise is sure. His power is beginning there, as well as in more hopeful regions, to be felt; and, depending on his presence and grace, we heartily join with the Committee in saying, "We cannot doubt that a blessing is in store for these brethren and the dark-hearted people for whose welfare they are laboring." "Africa shall be redeemed." We recommend that, as soon as it may be practicable, these missions be strengthened.

The next report in the order of the Prudential Committee was as follows:

The missions to Greece and the Jews have been more prosperous during the last year, and are now in a far more encouraging condition, than at any former time. Dr. King at Athens is now receiving the reward of his severe and protracted persecutions, and rejoices in the fulfillment of the promise, "At evening tide there shall be light." We are especially interested in that department of Dr. King's labors which relates to his theological class of six young Greeks and one young Italian, preparing for the ministry, believing it to be full of promise of the highest good.

The report of the mission to the Jews abounds in tokens of delightful encouragement, all the more grateful as they follow upon the toilsome labors of years, pursued under circumstances of great discouragement from the obduracy of Jewish unbelief. So hopeful are the present aspects of the Jewish work, that we cannot withhold the expression of the hope, that the earnest request of the missionaries for more laborers may soon receive a favorable answer. Is not the evidence brightening to our view, that "the set time to favor Zion has, indeed, come?"

The committee on that part of the Annual Report which relates to the Armenian mission simply recommended the approval and adoption of the same. Before the question was taken on this recommendation, the following letter, addressed to one of the Secretaries by the Hon. George F.

Marsh, late United States Minister Resident at the Porte, was read to the Board.

Burlington, September 8, 1855.

Dear Sir,

I had hoped to be able to attend the annual meeting of the American Board at Utica this year; but business engagements put it out of my power to be present on that occasion. Although I could have added nothing to the facts of which the Board and the religious public are already possessed, yet I should have taken special pleasure in bearing testimony, as an eye-witness, to the value and importance of the missionary efforts in the East, and the eminent piety, zeal, learning and ability of the immediate agents of the Board in that great enterprise.

The success of these efforts to carry back to their original source the lights of Christianity and civilization, is not to be measured by the results apparent to distant observers; and however familiar American Christians may be with the statistical data of missionary movements in the Turkish empire, the vast significance of those facts can only be appreciated by a personal acquaintance with the field of operations.

The action of the missionaries has, I believe, thus far not been impeded by the events of the war. If that action were now to be suspended, as it infallibly would be by a Muscovite triumph in the present great struggle, still the seed already sown could not fail to yield a harvest that would amply repay the sacrifices it has cost to American liberality and American devotion. If, on the other hand, the Turkish government shall be left free to protect these efforts against the open rancor and the secret intrigues of Greco-slavic bigotry, there can be no doubt that they will prove the most efficient means of that regeneration of the East, which the barbarous element in the European political system is now exerting its utmost energies to smother.

I have not the slightest doubt, that the keen-sighted Layard is right in assigning to this manifestation of the tendencies of American institutions in the East a prominent place among the occasions of the political and military movements, which have shaken Asia and Europe since 1853. The iron heel, that crushed the rising hopes of continental liberty in 1849, is again armed to tread out the glimmering spark of civil and religious freedom in the oriental world. The friends of human progress in Asia meet their most formidable obstacle in the relentless hostility of "the great conservative power of Europe."

We have no right to doubt, that these evil counsels will be overruled for good; and we may well hope that the second generation of our American heralds of Christian truth and Anglo-Saxon civilization, who are now, under such favorable auspices, going forth as the helpers and successors of their fathers, will achieve results more valuable than have as yet

been accomplished by any of the organized charities of modern times.

I am, Sir, truly yours,

GEO. P. MARSH.

Dr. POMROY.

The subjoined extract is from the report on the Syria mission.

In September last, Messrs. Wilson and Eddy visited Homs; and though they were much exposed in their journeyings from robbers that lay in wait in the region through which they passed, they were returned in safety, reporting the desirableness of the immediate occupancy of that place, a matter, however, which, as expressed by the mission, must be delayed until there be a reinforcement of missionaries in that section of the missionary field. And in this last particular, your committee would remark, is but presented what comes to us so generally from so many of the stations in so many of the missions, namely, the call for more laborers,—a call which it may not be expected will be met, except as the result of more piety, more intelligent, deep-toned, living piety in the Christian churches of our land, and this as the fruit of special down-pourings of the Holy Spirit in answer to the prayers of those who have identified themselves with the interests of the kingdom of Christ. Let only such visitations of the Spirit be extensively enjoyed, and such enlightened, growing, productive piety characterize our American Zion, and there would be no deficiency of laborers for the home or foreign field. There would be such a consecration and training of children for the missionary work, and such a personal consecration as they come upon the stage of action to self-denying labors in the service of the Redeemer, that there would be a constant and full supply of zealous, devoted men. The missionary work would go forward with unexampled success; and there would be witnessed the coming of Christ's kingdom with greater rapidity and power than had ever before been seen in the earth.

The report presented by the committee on the Assyrian and Nestorian missions is as follows:

Of the two stations which are occupied by the Assyrian mission, that of Diarbekir is the most important. No missionary post, indeed, in Western Asia seems to possess more consequence, except Constantinople and Aintab. This has been sometimes deemed a post of much discouragement; but in some particulars certainly it is far otherwise. The church contains eighteen members; the congregation has become large, extending to two hundred; and the persecutions which were for a season countenanced by the Turkish officials, have been abandoned. Free access to all classes of people is now granted to the missionaries; and those of them who are Jacobites, demand that the modern Turkish or Arabic version of the Bible shall be read in their

churches on the Sabbath, a demand which their Bishop has not been able to resist. The school, which consists of nearly all the Christian sects in the city, is increasing, and admission to its advantages is highly valued. A new church, as it would seem, may soon be formed at the out-station of Hamee; and Mardin, with its large Christian population, ought to be speedily occupied as a second out-station.

With so many encouragements to prosecute their work, the only hindrance to the progress of the missionaries appears to be the destitution of associates. Three additional missionaries are immediately needed; and until these are furnished, an advance seems almost impracticable. This is now the great hindrance, the absolute need, generally, in the missions of the Board through the Turkish empire. Islamism is losing much of its intolerance, and in Constantinople native Turks are beginning to study the Scriptures, and hopeful conversions even among them are already occurring; while the votaries of various perverted churches are eager to hear the gospel wherever it is preached; but the preachers are so few, that the harvest is ungathered in scores of places ripe for the sickle. When shall this vital need, now the most pressing of all, be supplied?

A similar demand for additional missionaries has been earnestly made at Mosul. The work has been there prosecuted for several years under various trials and annoyances, as in a number of other places; but instead of retardation, there has been advance. One native helper is employed at Mardin, two have been sent to Bagdad, and still another to Jezireh. A normal school for the training of teachers and preachers has been also hopefully begun at Mosul. But while helpers from the United States are thus needed in various places, the lamented death of Dr. Lobdell has rendered this need most imperative at Mosul itself. Could we not with absolute confidence refer this event to God's unerring wisdom, sad, sad only, would be our reflections. Taken suddenly away when no one knew how to spare him, his fitness for his work and his faithfulness in it so great, were not this in every circumstance the sovereign appointment of that Lord and Master whom he had loved so well, how could we account for such a bereavement! But Christ never errs. Grant, "the beloved physician," and now Lobdell, "the beloved physician," sleep in all that was mortal of them by the Tigris; and there

"God their Redeemer lives,
And often from the skies
Looks down and watches all their dust,
Till he shall bid it rise."

The missionary's grave! How sacred the spot! Precious to all the people of God who may visit it to distant ages! Never to be forgotten on earth or in heaven! Who will go to Mosul, to fill the place of Lobdell?

The Nestorian mission, like the Assyrian,

has, as we deeply regret, lost a most valued member. Mr. Crane, who was so prematurely cut down, went to his work from this city. Here there must be many who knew his worth, many who knew him as the son of his father, who was so long the agent for the Central District of the American Home Missionary Society in this city. Our young brother had chosen his retired home among the Nestorians of the mountains; and he had already secured their warm affection and respect by his devoted labors in their behalf. Why he was thus so soon called away, we would not ask, doubting not that the great Master had a higher service for him above, assured that our Lord sends forth his servants, and employs them for such time, and then releases them, and then takes them home to himself, as his wisdom dictates. But the vacancy thus made must be supplied; and who will fill it? Who will take his life in his hand, and seek out the poor Nestorians of the mountains, and there labor, as our young brother labored, that he may, sooner or later, receive a similar "exceeding great reward?"

The committee would take pleasure in advertising to the circumstance, that amid the ravages of the war now agitating the Turkish empire, the papers and effects of our missionaries are safely transmitted to them, through the permission of the Russian General commanding in Georgia. The fierceness of war, thus softened and forgotten in behalf of a little band of the peaceful followers of Christ, becomes an earnest of that bright day when every sword and spear shall be employed only for purposes of peace and good will.

We would also express our high gratification at the progress evidently made in the male and female seminaries of the mission. Eighteen young men, most of them pious, sent forth in one year from the seminary at Mount Seir, whose attainments were so ripe, and the public performances of some of whom were so respectable, must become most important helpers in the evangelization of their nation. Scarcely less gratifying, in one sense, is the thirst for instruction in the schools, which so widely pervades both young persons and adults. We doubt not that these schools are a truly efficient instrumentality to the mission, directly and indirectly extending its power over the entire sphere of their labors.

Here also the committee would notice, with deep regret, the hindrances interposed to the progress of the missionaries by that proselyting and persecuting spirit which has been so rife, both in the Turkish and Persian empires. Our brethren at Oroomiah have not been strangers, heretofore, to such annoyances; and as God has already, again and again, dispersed these black clouds when about to burst over their heads, we cannot doubt that the skies will be once more speedily cleared.

We would also refer with pleasure to the two seasons of united communion which have lately occurred between the mission-

aries and the Nestorian converts. The latter have usually, perhaps invariably, before conformed to the rites of their own corrupt church in their sacramental observances. How far reformatory measures, on this and kindred subjects, are to be urged by our brethren, they, as we believe, are competent to determine. Whether new churches are to be, as in Western Asia, finally organized, or whether the Nestorian church can be so cleansed of its corruptions that the converts need not seek another and safer home for their peace and protection, are questions most important, indeed, but which cannot at present, as it would seem, be decided.

The committee on the Mahratta missions employ the following language:

The committee on the Mahratta missions find little or nothing of a marked character to report to the Board. They are four in all, namely, the Bombay mission, that of Ahmednuggur, of Satara, and that of Kolapoor. In all these, our missionary brethren and sisters, with their native helpers, appear to be wisely and faithfully engaged in their appropriate work, amid trials, perplexities and discouragements, on the one hand, and comforts and occasional success from our covenant-keeping God, intermingled or alternating on the other. They want more men from our highly favored country. Where it seems impracticable to maintain the schools, in conjunction with the preaching service and public visitatorial ministries to the people, the former have been yielded to the more importunate claims of the latter. *Faint yet pursuing*, they seem to reenact the toils and the trials of apostolic missionaries in the primitive age, nor sometimes forget how much we in our own land seem practically to forget them; while a more earnest, prayerful, effective, and self-consecrating sympathy, on our part, is plainly the desideratum, under God, which, next to the copious showers of the influences of the Holy Ghost on their ministrations, could proximately animate and prosper them, in that climate of heat, and that field of sterility, and that world of pagan delusion and degradation, where their sphere of labor is located.

The committee think that they seem to understand their duties, and to perform them with exemplary faith, patience, and self-devotement, and also that we might learn from them that our grand missionary work is not to effectuate the resurrection of the dead, or to enact an earthquake, or to regenerate the soul, in any case; but to *preach the gospel, for a witness to all nations*; to illumine the atmosphere of pagan, Mohammedan and papal countries; and to trust events to his sovereign way and will, who *will lose nothing of all that the Father hath given him, but will raise it up again at the last day*; who, by the ministry of his own servants, will make his word accomplish that which he pleases, and prosper in the thing whereto he sends it; who will reward them all, at

home or abroad, in proportion to their wise fidelity and the rectitude of their motives; who can confound their enemies, and constrain their very *wrath to praise Him*, whose appointed work his humble ministers are doing, while he overrules all things for his own glory and the triumph of Christ, our Master and Redeemer, soon to be the Lord and Savior of all nations.

The committee on the China missions reported as follows:

China, as a field of missionary enterprise, is well fitted to excite the deepest interest in every Christian heart. The character of the people in their intellectual, social, and moral relations,—so wedded to the modes of thought, habits of life, and forms of superstition which have come down through many centuries, together with their jealousy of other nations, and their determination to enjoy an isolated existence,—have presented obstacles to the progress of the gospel among them of a truly formidable character. Many a soul has contemplated with solicitude, and many a heart has sighed with despondency over, the spiritual desolations of a region so vast as to embrace a population nearly equal to one third of the entire human family! These obstacles, to a great extent, yet remain, and still continue to beget deep anxiety in regard to the future welfare of this interesting people. But there is, nevertheless, evidence to believe that the cloud which has for so many ages rested upon China, is not so dense and dark as it once was. Tokens for good are occasionally granted by the God of missions, which furnish encouragement to labor with increased zeal and fidelity for her redemption. The conviction is slowly but surely gaining ground among the rulers, that their exclusive policy cannot be much longer maintained, that, whether willing or not, they must consent to hold commercial and social intercourse with other nations; and as a result of the contact which they can no longer avoid, their contempt for the "outside barbarians" is being supplanted by a becoming respect; while the opening of several of their largest commercial ports, and the emigration of portions of the people to California, furnish them with practical proofs that they can not, will not, be let alone.

The extensive revolution still in progress among them,—whatever the motives in which it may have originated, and however it may terminate as it respects the belligerent parties, and though it may not have accomplished all it at first promised,—evidently indicates the stirring up of the energies of the people, the weakening of the trammels of arbitrary authority, and points to the ultimate prostration of the system of idolatry and superstition by which they have been so long degraded and oppressed.

It furnishes occasion for gratitude to God, that amid the unsettled condition of the country during the past year, especially in

several of the large cities and villages where missionary stations are established, our brethren have been mercifully preserved from serious personal injury. God has shielded them; and they yet live to proclaim his gospel, and praise his providential goodness. But even higher proofs of the divine favor have been granted in the success that has attended their labor, especially in the city and vicinity of Amoy. Here the Holy Spirit has been poured out, and souls have been converted unto the Lord. And in the three churches connected with this mission, with their eighty-five members, we discover a cheering pledge of richer blessings yet in store for the benighted empire of China.

Before the question was taken on the acceptance of this report, Rev. Peter Parker, M. D., United States Commissioner to China, made some interesting statements.

The committee on that part of the Annual Report which refers to the Sandwich Islands and Micronesia, presented their views in the following language:

The Micronesian mission, since the advices from it which were communicated to the Board at its last annual meeting, has been severely tried by that desolating scourge of unenlightened nations, the small-pox, which was mentioned in the report of the last year as having recently reached Ascension Island. Such was its virulence from May to October, 1854, that in the tribe of a little over two thousand souls in which one missionary was located, more than one half of its members were swept away in less than six months. But even this afflictive providence appears to have been tempered by our heavenly Father with mercy; and, as we trust, it will eventually be productive of much good to the mission. For the successful introduction of inoculation by our beloved brethren among the natives, whereby the pestilence was finally stayed, has given to those brethren a character and an influence there which might not otherwise have been acquired by many years' labor among those islanders.

Although the small pox had not reached the missionary station of Mr. Snow, on Strong's Island, when he was last heard from, the state of intercourse between that island and the rest of the world renders his situation lonely and extremely discouraging. Taking into consideration the prospects of being able to establish many other useful missionary stations in Micronesia, to be partly supplied by native preachers and helpers from the Christian nation of the Sandwich Islands, and recollecting the great good which the martyred Williams of the London mission was able to accomplish by the use of the frail bark constructed with his own hands at the little island of Rarotonga, your committee are disposed to think favorably of the proposition of the Hawaiian Evangelical Association to have

more missionaries furnished for that field, and that a small vessel may be placed under the control of that Association, with Christian officers and crew, to enable them more effectually to aid us in the work of evangelizing Micronesia.

Although the inhabitants of the Sandwich Islands have become a Christian nation, and their country can no longer be considered as a mere mission of this Board, many of its churches now sustaining themselves and providing fully for the support of their own pastors, and also sending out their native missionaries to other islands of the sea, they still hold a close connection with us; not only by the support we continue to furnish to others of their churches, and to their schools and seminaries of learning, but also by the paternal care which they still ask this Board to exercise over them. That Christian nation is in fact the offspring of the American churches represented in this Board, and as such is still as dear to our hearts as were the unevangelized people of the Sandwich Islands, when their now beautiful country was a mere missionary field, and when we first heard of the wonderful outpouring of the Spirit upon them, in connection with the labors of the missionaries we had located there.

Situated as these islands are among the innumerable groups of the great Pacific Ocean, and in the great highway of commerce between America and China and India, they must always be a place of great importance to most, if not to all, of the civilized world. And taking into consideration the past dealings of God in relation to them, and the present indications for the future, we are almost irresistibly led to the belief that Providence has designed them as the grand centre of missionary operations for that portion of the unevangelized people of the earth whose sea-girt habitations chequer the face of the great Western Ocean.

In this view of the subject, your committee believe that this Board should continue to foster and support with great liberality the different benevolent institutions existing in the Sandwich Islands; especially those which are intended to aid in conveying the knowledge of our dying Savior's love to the inhabitants of other islands of the Pacific.

Since the last meeting of the Board our brethren at the Sandwich Islands have sustained a great loss by the death of Kamehameha III. That worthy man, the nominal king, was in fact the father, the friend, and the benefactor of his people. But although he has been removed by death, those over whom he lately bore rule, have reason to thank God for the many grounds they have for hope that his successor in the government, Kamehameha IV., will follow in the footsteps of his deceased relative, and will also entitle himself not only to the benedictions of the people of those islands, but of all the friends of civilization and religion throughout the world.

The committee appointed to consider the report of the Prudential Committee on the Choctaw and Cherokee missions speak as follows:

The change which the Choctaw Council had made in their school laws, relative to the instruction, of slaves, and the enactments to which exceptions had been taken, still remain unrepealed; but as there has been no attempt to enforce them, and there is no reason to suppose that there will be, the continuance of the schools has been authorized, while a special communication to the Board is made, more fully explaining and directly referring the whole matter. In some of the Choctaw schools, a precious divine influence has descended; and at least nine hopeful conversions have occurred among the children. But the great missionary work of preaching the gospel has been more signally blessed, and one hundred and forty have been added to the Choctaw, and six to the Cherokee churches, by profession. The pious Indians have rendered good service in prayer and exhortation, and have thus directly contributed to help on the good work.

The general advance of civilization and improvements in social life keep pace with the progress of Christian piety; and the increased attention to agriculture has been marked and highly satisfactory. The suffering from the drought, with the consequent scarcity of the past season, has induced greater industry and economy the present season; and there is given the prospect of abundant harvests. A fresh zeal has also been kindled on the subject of temperance; and many of the Indians are urging upon others the claims of total abstinence, and securing large additions to those who have taken the pledge, and executing in a summary way the Maine law principle upon such liquors as may have been seized, and are thus very effectually suppressing the prevalence of litigation and disorders among them.

In respect to so much of the Annual Report as relates to the missions among the Dakotas, Ojibwas, Senecas, Tu-caroras and Abenakis, the committee designated to examine the same, give utterance to the following sentiments:

These missions present but little promise to the worldly eye. The people are but few in number, and have but little prospect of growth. In many cases, they are melting away. Hitherto they have been, for the most part, liable to frequent changes of locality, having no certain dwelling-place, and greatly exposed to be driven from their homes by the cupidity of their encroaching neighbors. It is, therefore, with gratitude to God, that we record the continuance of these brethren in their peculiarly self-denying labors. The removal of one of their number into another field, disconnected from the work among the heathen, appears to have been unavoidable.

Grateful acknowledgment should be made of the progress manifested, at the most of the stations, in the cultivation of the soil, and in the arts and customs of civilized life. Especially should it be remarked, that intemperance, the deadly foe of "the poor Indian," is becoming much less prevalent, more particularly at those stations, where the majesty of the law has been invoked, and the principle of prohibition has been established. We are gratified to observe, also, a growing desire among the people for the blessings of education, and to learn that the schools have generally been sustained with commendable interest. Some progress also appears to have been made in the great work of recovering them from the degradations of heathenism and the pollutions of iniquity. We are not to despise the day of small things. The conversion of one such sinner from the error of his ways is to be recorded with devout gratitude to God. We rejoice that some such seals have been given to the ministry of our brethren in these missions.

We have, however, been painfully impressed with the conviction that the work of conversion progresses far too slowly. Larger measures of the Spirit's influences are needed. No mention is made of any special refreshing from the presence of the Lord during the past year. We judge that, as far as compatible with their circumstances, the missionaries should devote themselves to the preaching of the Word, and not suffer their minds to be engrossed with the temporal concerns of their people. More and more we feel that this is the great work of those who are sent to labor among the heathen.

Before the adoption of this report, two of our red brethren, N. T. Strong and Daniel Two-guns, addressed the Board, the latter in the Seneca, and the former in our own tongue. They expressed, in appropriate terms, their thanks for the benefits which they and their people had received through the kind and persevering labors of the missionaries who have dwelt among them.

The Choctaw and Cherokee Missions.

The Prudential Committee, at an early stage of the meeting, submitted a special communication in reference to the Choctaw and Cherokee missions, in which they say: "Since the last meeting of the Board, it has seemed desirable that one of the Secretaries should visit the Indian missions in the South West, for the purpose of conferring fully and freely with them in reference to certain questions which have an important bearing upon their work. Mr. Wood, therefore, was directed to perform this service; which he did in the spring of the present year. After his return to New York, he drew up a report of this visit, and pre-

sented the same to the Prudential Committee. It is deemed proper that this document should be laid before the Board at the earliest opportunity; and it is herewith submitted. The results obtained by this conference are highly satisfactory to the Committee."

The report of Mr. Wood is in the following language:

To the Prudential Committee of the American Board of Commissioners for Foreign Missions:

I have to report a visit made by me to the Choctaw and Cherokee missions, in obedience to instructions contained in the following resolutions adopted by you, March 6, 1855:

"Resolved, 1. That Mr. Wood be requested to repair to the Choctaw Nation, at his earliest convenience, with a view to a fraternal conference with the brethren in that field in respect to the difficulties and embarrassments which have grown out of the action of the Choctaw Council in the matter of the boarding schools, and also in respect to any other question which may seem to require his attention.

2. That, in case the spring meeting of the Choctaw mission shall not occur at a convenient time, he be authorized to call a meeting at such time and place as he shall designate.

3. That on his return from the Choctaw mission he be requested to confer with the brethren of the Cherokee mission, in regard to any matter that may appear to call for his consideration, and that he be authorized to call a meeting for this purpose.

4. That on arriving in New York he be instructed to prepare a report, suggesting such plans and measures for the adoption of the Committee in reference to either of these missions as he may be able to recommend."

Leaving New York, March 19, and proceeding by the way of the Ohio and Mississippi rivers to Napoleon, thence up the White river, across to Little Rock, and through Arkansas to the Choctaw country, I arrived at Stockbridge, April 11. Including the portions of the days occupied in passing from one station to another, I devoted three days to Stockbridge, three to Wheelock, six to Pine Ridge, three to Good-water, and three to Spencer; the latter a station of the mission of the General Assembly's Board. Five days, with a call of a night and half a day at Lenox, were occupied in the journey to the Cherokee country, in which I spent two days at Dwight, and three at Park Hill; my departure from which was on the 11th of May, just one month from my arrival at Stockbridge. My return to New York was on May 31, ten and a half weeks from the time of leaving it.

I should do injustice to my own feelings, and to the members of the two missions, not to state that my reception was every-

where one of the utmost cordiality. The Choctaw mission, when my coming was announced, agreed to observe a daily concert of prayer that it might be blessed to them and the end for which they were informed it was designed. They met me in the spirit of prayer; our intercourse was much a fellowship in prayer; and, through the favor of Him who heareth prayer, its issue was one of mutual congratulation and thanksgiving.

The visit, although a short one, afforded considerable opportunity (which was diligently improved) for acquainting myself with the views, feelings, plans and labors of the brethren of the missions. Their attachment to their work and to the Board with which they are connected, is unwavering. With fidelity they prosecute the great object of their high calling; and in view of the spiritual and temporal transformation taking place around them, as the result of the faithful proclamation of the gospel, we are compelled to exclaim, "What hath God wrought!" It was pleasant to meet them, as with frankness and fraternal affection they did me, in consultation for the removal of difficulties and the adoption of measures for the advancement of the one end desired equally by them and by the Prudential Committee.

Several topics became subjects of conference, on some of which action was taken by the missions; and on others recommendations will be made by the Deputation, that need not be embraced in this report. In respect to them all, there was entire harmony between the Deputation and the missions.

In their first resolution, the Committee requested me to repair to the Choctaw Nation, with special reference to the embarrassments and difficulties which have grown out of the action of the Choctaw Council in the matter of the boarding schools. A condensed statement of the action of the Council, and of the missionaries and Prudential Committee, previous to the sending of the Deputation, seems to be here called for.

In the year 1812, the Choctaw Council, by law, placed four female seminaries "under the direction and management of the American Board of Commissioners for Foreign Missions," subject only to "the conditions, limitations and restrictions rendered in the act." In accordance with the act, a contract was entered into, by which the schools were taken for a period of twenty years. The "conditions, limitations and restrictions" specified in the act and contract, so far as they bind the Board, are the following: 1. The superintendents and teachers, with their families, shall board at the same table with the pupils. 2. In addition to letters, the pupils shall be taught housewifery and sewing. 3. One-tenth of the pupils are to be orphans, should so many apply for admission. 4. The Board shall appropriate to the schools a sum equal to one-sixth of the moneys appropriated by

the Choctaw Council. With these exceptions, the "direction and management" of the schools were to be as exclusively with the Board, as of any schools supported by the funds of the Board.

Thus the schools were carried forward until 1853. At the meeting of the Council in that year, a new school law, containing several provisions, (and sometimes spoken of in the plural as "laws,") was enacted, bringing the Board, through its agents, under new "conditions, restrictions and limitations." A Board of Trustees was established, and a General Superintendent of schools provided for, to discharge various specified duties, for the faithful performance of which they are to give bonds in the sum of \$5,000. The enactments of this law, affecting the agents of the Board under the existing contract, are the following:

1. The Board of Trustees, convened by the General Superintendent, are to hear and determine difficulties between a trustee and any one connected with the schools; to judge of the fitness of teachers, etc., and request the Missionary Boards to remove any whose removal they may think called for; and, in case of neglect to comply with their wishes, to report the same to the Commissioner of Indian Affairs through the United States Agent. Section 5.

2. The Trustees are to select the scholars from their several districts. Section 7.

3. No slave or child of a slave is to be taught to read or write "in or at any school," etc., by any one connected in any capacity therewith, on pain of dismissal and expulsion from the nation. Section 8.

4. Annual examinations are to take place at times designated by the General Superintendent. Section 10.

5. The Trustees are empowered to suspend any school in case of sickness or epidemics. Section 11.

6. It is made the duty of the General Superintendent and Trustees, promptly to remove, or report for removal, any and all persons connected with the public schools or academies known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments, which, in their opinion, are dangerous to the peace and safety of the Choctaw people. Section 13.

By a separate act, the Board of Trustees was authorized to propose to the Missionary Boards, having schools under contract with the Nation, the insertion of a clause providing for a termination of the contract by either party on giving six months' notice.

With respect to the question, "Shall we submit to the provisions and restrictions imposed by this new legislation, as a condition of continued connection with the national schools?" the views of the Prudential Committee and the brethren of the mission have been entirely in declared agreement. As stated in the last Annual Report to the Board, (p. 165,) "the Committee decided at once that they could not carry on the

schools upon the new basis; and in the propriety of this action the missionaries concur.* The concurrence of the missionaries in this view, viz., that they could not carry on the schools with a change from the original basis to that of the new law, may be seen clearly expressed in their correspondence with the Secretary having charge of the Indian missions; particularly in the following communications: From Messrs. Kingsbury and Byington, as the committee of the mission, under dates of December 14 and 27, 1853; Mr. Kingsbury, January 4, and April 25, 1854; Mr. C. C. Copeland, March 1, 1854; Mr. Stark, August 22, 1854; Mr. Edwards, July 13, 1854; Mr. H. K. Copeland, May 16, 1854. See also letters from Mr. Chamberlain, January 7 and June 20, 1854. In some of these, the declaration was made, that, in the apprehension of the writers, the schools must be relinquished, *if the law should not be repealed*; one specifying, as justificatory reasons, the breach of contract made, and the increased difficulty of obtaining teachers—reasons also assigned by others; another stating that he “never could consent to take charge of a school under such regulations;” a third testifying, not only for himself, but for every other member of the mission, an unwillingness to continue connection with the schools with subjection to the new requirements; a fourth affirming his “feeling” to be “that a strong remonstrance should be presented to the Council, and on the strength of it let the mission lay down these schools;” which, he states, would not involve “giving up the instruction of these children, but would be simply changing the plan,” inasmuch as, according to his and others’ understanding of the case, the new law not having application to other than the national schools, “at every station it will be found an easy matter to have as large, and in some cases even larger, than our present boarding schools.”

In certain other communications, the view which the Committee adopted, is exhibited, together with the opinion that it would be better to wait for a movement on the part of the Choctaw authorities before giving up the schools. See letters from Mr. Byington, December 26, 1853; January 3 and 12, April 15, 1854; Mr. Kingsbury, February 1 and 21, 1854; Mr. Chamberlain, January 13, 1854; Mr. Stark, February 6, 1854. This view was also formally announced, as understood by the Committee, in resolutions of the mission at its meeting in May, 1854, embracing a recommendation of a course of procedure with the hope of securing the repeal by the next Council of the obnoxious law. See Minutes, and letters of Mr. C. C. Copeland, May 19 and June 9, 1854. The Prudential Committee, in the exercise of their discretion, as a principal party to the contract, preferred another method, viz., to address the Council directly, and sent a letter, under date of August 1, 1854, to one of the missionaries for presentation. The missionary, with the advice

of his brethren given at their meeting in September, (intelligence of which was received at the Missionary House, October 20, thirty-five days subsequent to the meeting of the Board at Hartford,) withheld the letter, on the ground that, in their judgment, its presentation would defeat the object at which it aimed, and be “disastrous to the churches, to the Choctaws, and to the best interests of the colored race.” In respect to this action for obtaining the repeal of the school law, there was a difference between the mission and the Committee. The missionaries desired delay, and the leaving of the matter to their management. The decision of the Committee, approved by the Board, “not to conduct the boarding schools in the Choctaw nation in conformity with the principles prescribed by the recent legislation of the Choctaw Council,”* was in agreement with the previously and subsequently expressed sentiments of all the missionaries; the objection felt by some of them to this resolution being not to the position which it assumes, but to the declaration of it at that time by the Board. This being a determined question, its settlement formed no part of the object for which the Deputation was sent.

Two other questions, however, required careful examination; and on these, free conference was had with the brethren at their stations, and in a meeting of the mission held at Good-water, April 25 and 26; Mr. Edwards, who was absent from the mission, and Dr. Hobbs, not being present: 1. The law remaining unrepealed, is it practicable to carry on the schools while refusing conformity to the new “conditions, limitations and restrictions” imposed by it? 2. If so, is it expedient to do it?

On the first of these questions, the opinion of the missionaries was in the affirmative. No attempt has been made to carry out these new provisions. The Trustees and General Superintendent have not given the required bond. One of the Trustees informed me that he should not give it, and that in his belief the law would remain a dead letter, if not repealed, as it was his hope that it would be. The course of the missionaries has been in no degree changed by it. The teaching of slaves in their schools has never been practiced or contemplated. The law was aimed at such teaching in their families and Sabbath schools. So the missionaries and the people understand it. It is generally known among the latter that the former are ready to give up these schools, rather than retain them on condition of subjection to this law. Our brethren are now carrying on the schools, and doing in all other respects, just as they were before the new law was enacted; and they have confidence that they may continue to do so.

The second question was one of more uncertainty to my own mind, and in the minds

* Resolution of the Board adopted at Hartford

of some of the mission. The maintenance of these schools is a work of great difficulty. In the opinion of several of the missionaries, it was at least doubtful whether the cost in health, perplexity, trouble in obtaining teachers, time which might be devoted to preaching, and money, was not too great for the results; and it was suggested that an opportunity, afforded by divine Providence for relieving us from a burden too heavy to sustain for nine years longer, should be embraced. See letters from Mr. Hotchkiss, March 21, 1854; Mr. H. K. Copeland, January 23, and July 27, 1854; Mr. Lansing, December 22, 1853, and May 13, 1854. The fact and manner of the suspension of the school at Good-water, in 1853, were portentous of increasing embarrassment from other causes than the new school law; and grave objections exist to the connection with civil government of any department of missionary operations.

My observation of the schools, however, interested me much in their behalf. They are doing a good work for the nation. Many of the pupils become Christian wives, mothers and teachers. The people appreciate them highly; and I was assured of a general desire that they should remain in the hands of the mission, unsubjected to the inadmissible new conditions of the recent legislation. In view of all the relations, which after full consideration the subject seemed to have, the following resolution, expressing the sentiment of the Deputation and the mission, was cheerfully and unanimously adopted by the mission; one of the older members, however, avowing some difficulty in giving his assent to the latter part of it, viz:

"Resolved, That while we should esteem it our duty to relinquish the female boarding schools at Pine Ridge, Wheelock and Stockbridge, rather than to carry them on under the provisions and restrictions of the late school law, yet regarding it as improbable that the requirement so to do will be enforced, we deem it important, in the present circumstances of the Choctaw Nation and mission, to continue our connection with them *on the original basis*, and carry them forward with new hope and energy."

Our hope of being allowed to maintain these schools as heretofore, and make them increasingly useful, may be disappointed. Neither the Prudential Committee nor the mission wish to retain them, if they for whose benefit alone they have been taken, prefer that we should give them up. The relinquishment of them would be a release from a weight of labor, anxiety and care, that nothing but our love for the Choctaws could induce us longer to bear. Our desire is only to do them good.

A second subject of conference, but the one first considered, was the principles, particularly in relation to slavery, on which the Prudential Committee, with the formally expressed approbation of the Board, aim to conduct its missions. I found certain misapprehensions existing in the minds of a

portion of the mission in regard to the origin and circumstances of the action of the Board at the last annual meeting, which I was happy to correct. Several of the members, including one of the two not present at this meeting of the mission, have ever cordially approved the correspondence in which the views of principles entertained by the Committee were stated. Others, being with those just referred to a decided majority of the whole body as at present constituted, have expressed their agreement with those views as freely explained in personal intercourse, with an exhibition of the intended meaning of his own written language, by the Secretary who was the organ of the Committee in communicating them. Others have supposed themselves to differ, in some degree, from these principles when correctly apprehended. A full comparison of views, to their mutual great satisfaction, showed much less difference than was thought to exist between the members of the mission themselves, and between a part of the mission and what the Deputation understands to be the views of the Prudential Committee. A statement of principles drawn up at Good-water, as being in the estimation of the Deputation (distinctly and repeatedly so declared) those which the Committee had set forth in their correspondence, particularly that had with the mission in 1848, was unanimously adopted, as the brethren say, "for the better and more harmonious prosecution of the great objects of the Choctaw mission on the part of the Prudential Committee and the members of the mission, and for the removal of any and all existing difficulties which have grown out of public discussions and action on the subject of slavery; it being understood that the sentiments now approved are not in the estimation of the brethren of the mission new, but such as for a long series of years have really been held by them."

The statement is given, with the appended resolution, in the following words:

1. Slavery, as a system, and in its own proper nature, is what it is described to be, in the General Assembly's Act of 1818, and in the Report of the American Board adopted at Brooklyn in 1846.

2. Privation of liberty in holding slaves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances and the intention of the doer, are morally wrong.

3. Those are to be admitted to the communion of the church, of whom the missionary and (in Presbyterian churches) his session have satisfactory evidence that they are in fellowship with Christ.

4. The evidence, in one view of it, of fellowship with Christ, is a manifested desire and aim to be conformed, in all things, to the spirit and requirements of the word of God.

5. Such desire and aim are to be looked for in reference to slavery, slave-holding,

and dealing with slaves, as in regard to other matters; not less, nor more.

6. The missionary must, under a solemn sense of responsibility to Christ, act on his own judgment of that evidence when obtained, and on the manner of obtaining it. He is at liberty to pursue that course which he may deem most discreet in eliciting views and feelings as to slavery, as with respect to other things, right views and feelings concerning which he seeks as evidence of Christian character.

7. The missionary is responsible, not for correct views and action on the part of his session and church members, but only for an honest and proper endeavor to secure correctness of views and action under the same obligations and limitations on this subject as on others. He is to go only to the extent of his rights and responsibilities as a minister of Christ.

8. The missionary, in the exercise of a wise discretion as to time, place, manner and amount of instruction, is decidedly to discountenance indulgence in known sin and the neglect of known duty, and so to instruct his hearers that they may understand all Christian duty. With that wisdom which is profitable to direct, he is to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable way; and upon slavery, as upon other moral evils. As a missionary, he has nothing to do with political questions and agitations. He is to deal alone, and as a Christian instructor and pastor, with what is morally wrong, that the people of God may separate themselves therefrom, and a right standard of moral action be held up before the world.

9. While, as in war, there can be no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it; so, while slavery is always sinful, we cannot esteem every one who is legally a slaveholder a wrong-doer for sustaining the legal relation. When it is made unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, it is not to be deemed an offence against the rule of Christian right. Yet missionaries are carefully to guard, and in the proper way to warn others to guard, against unduly extending this plea of necessity or the good of the slave, against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil.

10. Missionaries are to enjoin upon all masters and servants obedience to the directions specially addressed to them in the Holy Scriptures, and to explain and illustrate the precepts containing them.

11. In the exercise of discipline in the churches, under the same obligations and limitations as in regard to other acts of wrong-doing, and which are recognized in the action of ministers with reference to other matters in evangelical churches where slavery does not exist, missionaries are to

set their faces against all overt acts in relation to this subject, which are manifestly unchristian and sinful; such as the treatment of slaves with inhumanity and oppression; keeping from them the knowledge of God's holy will; disregarding the sanctity of the marriage relation; trifling with the affections of parents, and setting at naught the claims of children on their natural protectors; and regarding and treating human beings as articles of merchandize.

12. For various reasons, we agree in the inexpediency of our employing slave labor in other cases than those of manifest necessity; it being understood that the objection of the Prudential Committee to the employment of such labor is to that extent only.

13. Agreeing thus in essential principles, missionaries associated in the same field should exercise charity towards each other, and have confidence in one another, in respect to differences which, from diversity of judgment, temperament, or other individual peculiarities, and from difference of circumstances in which they are placed, may arise among them in the practical carrying out of these principles; and we think that this should be done by others towards us as a missionary body.

Resolved, That we agree in the foregoing as an expression of our views concerning our relations and duties as missionaries in regard to the subject treated of; and are happy to believe that, having this agreement with what we now understand to be the views of the Prudential Committee, we may have their confidence, as they have ours, in the continued prosecution together of the great work to which the great Head of the church has called us among this people.

The statement thus approved was read throughout, and was afterwards considered in detail, each member of the mission expressing his views upon it as fully, and keeping it under consideration as long, as he desired to do. After the assent given to it, article by article, on the day following it was again read, and the question was taken upon it as a whole, with the appended resolution, each of the eight members giving his vote in favor of its adoption. It is perhaps proper also to mention that no change by way of emendation, addition or omission of phraseology was found necessary to make it such as any member of the mission would be willing to accept. It should farther be stated, that while the first article was under consideration, the act of the General Assembly of the Presbyterian church, adopted in 1818, was read, and its strongest expressions duly weighed. The document thus considered and referred to, is herewith submitted as a part of this report.*

* "The General Assembly of the Presbyterian Church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the churches and people under their care. We consider the voluntary enslaving of one part of the human race by another, as a gross

So also was adduced the abundant testimony contained in the Report of the American Board adopted in 1845, as to what in time, slavery without qualification of place or view, and as it exists in the United

States and among the Indians, is: such as its classification of slavery with war, polygamy, the castes of India, and other things which it speaks of as "social and moral evils;" and such language as the following:

violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system: it exhibits rational, accountable and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

"From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for 'God hath made of one blood all nations of men to dwell on the face of the earth'—it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

"We rejoice that the Church to which we belong commenced, as early as any other in this country, the good work of endeavoring to put an end to slavery, and that in the same work many of its members have ever since been, and now are, among the most active, vigorous and efficient laborers. We do, indeed, tender sympathies with these portions of our Church and our country where the evil of slavery has been entailed upon them; where a great, and the most virtuous part of the community abhor slavery, and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and if possible to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare truly and indispensably demands.

"As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot indeed urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think, that our country ought to be governed in this matter by no other consideration than an honest and

impartial regard to the happiness of the injured party, uninfluenced by the expense or inconveniences which such a regard may involve. We, therefore, warn all who belong to our denomination of Christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish this evil.

"And we, at the same time, exhort others to forbear harsh censures and uncharitable reflections on their brethren, who unhappily live among slaves whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavors, to bring them into a state of freedom, as soon as a door for it can be safely opened.

"Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labor for its complete extinction, we proceed to recommend, and we do it with all the earnestness and solemnity which this momentous subject demands, a particular attention to the following points.

"We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the free people of color in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desires to deliver themselves and their country from the calamity of slavery; we hope that those portions of the American union, whose inhabitants are by a gracious Providence more favorably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

"We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the gospel, when they have opportunity; by favoring the instruction of them in the Sabbath school, wherever those schools can be formed; and by giving them all other proper advantages for acquiring a knowledge of their duty both to God and to man. We are perfectly satisfied that it is incumbent on all Christians to communicate religious instruction to those who are under their authority; so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an incitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

"We join it on all church sessions and Presbyteries, under the care of this Assembly, to discountenance, and as far as possible to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. And if it shall ever happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing with our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power to the injured party." See Assembly's Digest, pp. 274-5.

"The committee do not deem it necessary to discuss the general subject of slavery as it exists in these United States, or to enlarge on the wickedness of the system, or on the disastrous moral and social influences which slavery exerts upon the less enlightened and less civilized communities where the missionaries of this Board are laboring." "The unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, and which are in fact witnessed to a greater or less extent wherever it exists, must call forth the hearty condemnation of all possessed of Christian feeling and sense of right, and make its removal an object of earnest and prayerful desire to every friend of God and man." "Strongly as your committee are convinced of the wrongfulness and evil tendencies of slaveholding, and ardently as they desire its speedy and universal termination; still they cannot think that in all cases it involves individual guilt in such a manner that every person implicated in it can, on scriptural grounds, be excluded from Christian fellowship. In the language of Dr. Chalmers, 'Distinction ought to be made between the character of a *system*, and the character of the persons whom circumstances have implicated therewith; nor would it always be just, if all the recoil and horror wherewith the former is contemplated, were visited in the form of condemnation and moral indignity upon the latter.' Slavery we hold to be a system chargeable with atrocities and evils, often the most hideous and appalling which have either afflicted or deformed our species; yet we must not, therefore, say of every man born within its territory, who has grown up familiar with its sickening spectacles, and not only by his habits been inured to its transactions and sights, but who by inheritance is himself the owner of slaves, that unless he make the resolute sacrifice, and renounce his property in slaves, he is, therefore, not a Christian, and should be treated as an outcast from all the distinctions and privileges of Christian society." And the language (quoted approvingly) unanimously uttered by the General Assembly of the Free Church of Scotland: "Without being prepared to adopt the principle that, in the circumstances in which they are placed, the churches in America ought to consider slaveholding *per se* an insuperable barrier in the way of enjoying Christian privileges, or an offence to be visited with excommunication, all must agree in holding that whatever rights the civil law of the land may give a master over his slaves as *chattels personal*, it cannot but be sin of the deepest dye to regard and treat them as such; and whosoever commits that sin in any sense, or deals otherwise than as a Christian man ought to deal with his fellow-man, whatever power the law may give him over them, ought to be held disqualified for Christian communion. Farther, it must be the opinion of all, that it is the duty of Christians, when they find

themselves unhappily in the predicament of slaveholders, to aim, as far as it may be practicable, at the manumission of their slaves; and when that cannot be accomplished, to secure them in the enjoyment of the domestic relations, and of the means of religious training and education."

All this, and more, was immediately before the minds of the members of the mission, and with so much of the connection as to give the true sense, when they declared that slavery is what, in the documents referred to, it is described to be, and made their own the statement of principles above given, as those on which, as missionaries, they should deal with this subject in the circumstances of their field of labor, and when it is to them a practical missionary question.

The Cherokee mission in session at Park Hill, May 9, adopted a resolution of concurrence with the Choctaw mission in approving this statement.

Excluding two churches then connected with the mission of the Board, and since transferred to another mission, there were in 1848, under the care of the American Board, in the Choctaw nation six churches with a total membership of 536 persons: of whom 25 were slaveholders, and 64 were slaves. The churches are now 11 in number, containing 1094 members; of whom, as nearly as I could ascertain, 20 are slaveholders, (some of them being husband and wife, and generally having but one or two slaves each,) and 60 are slaves. Six of the churches have no slaveholder in them; two have but one each. Of the slaveholders in these churches, four have been admitted since 1848; one by transfer from another denomination, and three on profession of their faith; none of the latter having been received since 1850. Statements were made to me respecting each of these latter cases, which show that the principles assented to by the mission at Good Water, as above presented, were practically carried out in regard to them.

In the Cherokee mission, in 1848, there were five churches, having 237 members, of whom 24 were slaveholders, and 23 were slaves. In the five churches now in that mission, there are 207 members; of whom 17 (there is uncertainty in regard to one of this number) are reported as slaveholders. Three have been admitted since 1848 on profession of their faith, and two by letter; one of the latter from a church in New Hampshire. Of these the same remark may be made as above in respect to similar cases among the Choctaws.

The Choctaw mission embraces eleven families and three large boarding schools. Five slaves, hired at their own desire, are in the employment of the missionaries. A less number are employed in the Cherokee mission. Gladly would the missionaries dispense with these, could the necessary amount of free labor for domestic service be obtained. Those who employ this slave labor, allege that it is to them a matter of

painful necessity. They are known to resort to it unwillingly, and are not regarded as thereby giving their sanction to slavery. Some thus employed have been brought to a saving knowledge of divine truth.

The sentiments of these two missions as to the moral character of slavery, and the principles on which they should act with regard to it, are frankly and unequivocally avowed. We are bound to believe them honest in the expression of these sentiments. It is their expectation that the principles thus acknowledged as their own will be those on which the missions will be conducted. The adjudication of particular cases, must be left to the missionary. That it be so left, is his right; it is also unavoidable. The position of the missionaries is one of great difficulty; and should be appreciated. That there is such a diversity of judgment among them as men of independent thought and differing mental characteristics, who agree in essential principles, everywhere evince; and that they have, through a use of phraseology leading sometimes to a mutual misunderstanding of each other's views, supposed themselves to differ more widely than, in our conferences, they found themselves really to do, has been intimated. That none of them have sympathy with slavery; that, on the other hand, their influence is directly and strongly adverse to its continuance, while they are doing much in mitigation of its evils and to bless both master and slave, in the judgment of the Deputation, is beyond a doubt. By many they are denounced as abolitionists. Some of their slave-holding church members have left their churches for another connection on this account. Others have disconnected themselves from a system which they have learned to dislike and disapprove. Strong in the confidence and affection of many for whose salvation they have toiled and suffered, by the supporters of slavery, in and out of the nations, they undoubtedly are looked upon with growing suspicion. Surely we should not be willing needlessly to embarrass them in their blessed work. They are worthy of the confidence and warmest sympathy of every friend of the red man and of the black man. God is with them. In the Cherokee mission, the dispensation of his grace is not, indeed, now as in times past; and we have some seriousness of apprehension in regard to the progress of the gospel among that people. Still the divine presence is not wanting. Among the Choctaws rapid advance is making. Converts are multiplying; the fruits of the gospel abound. Both missions need reinforcement. Men filled with the spirit of Christ, able to endure hardness, of practical wisdom, which knows how to do good, and not to do only harm when good is meant, men of faith, energy, meekness and prayer, who will commend themselves to every man's conscience in the sight of God as his servants, are required. It gave me pleasure to assure the missions of the strong desire

of the Prudential Committee, and of my future personal endeavors, to obtain such men for them. No philanthropist can behold the change which has been wrought for these lately pagan, savage tribes, now orderly christianized communities, advancing in civilization to take ere long, if they go on in their course, their place with those whose Christian civilization is the growth of many centuries, without admiration and delight. But there is much yet to be done for them. "This nation," says the Choctaw mission in a published letter, "in its improvements, schools, churches, and public spirit pertaining to the great cause of benevolence, is but an *infant*." We must not expect too much from these churches in which we glory. Much fostering and training do they yet need; and there are many souls yet to be enlightened and saved. Wonderful as are the renovation and elevation which the gospel, taught in its simplicity by faithful men, has already given to these communities, our only hope for them, and for the colored race in the midst of them, is in the continued application of the same power through the same instrumentality.

It was the privilege of the Deputation to spend a part of three days, including a Sabbath, at Spencer Academy, an institution containing one hundred male pupils, excellently managed under the charge of the Board of the General Assembly; and to attend there a "big meeting," or a camp meeting, at which several hundreds were present. My intercourse with brethren at that station, and the scenes in which I there mingled; the fellowship in Christ with the heralds of his cross, some of them bowed with the weight of many years of wearing toil and affliction, and hastening to their glorious crown already won by honored names no longer with them, of our own mission; and the interchange of sympathy with the disciples of Christ, whom God has given them as the fruit of their labor, will ever live among the pleasantest recollections of my life. I am constrained to repeat my testimony to the fraternal and Christian spirit with which the brethren met my endeavors to remove difficulties, strengthen the ties that bind them and the Board together, and clear the way for harmonious and more energetic prosecution of the great work in which we are associated. To a good degree this object, we may hope, has been gained. To Him, whose is their work and ours, and to whom the interests involved are infinitely more precious than to any of us who are connected with them, we commit the future keeping of this great trust.

It is due to the Choctaw mission that I communicate to the Committee the following resolution, presented by the Rev. Mr. Byington, and adopted by the mission at the close of its meeting at Good-water:

Resolved, That the cordial thanks of the members of the mission be presented to the Rev. George W. Wood, the Secretary of the

A. B. C. F. M., who is with us as a Deputation from the Prudential Committee, for his kind, wise and successful efforts in our mission to remove the weight of anxiety which has long pressed down our hearts in connection with the subject of slavery. We now rejoice much in this mutual and kind interchange of thoughts and affections. We would pray for grace ever to walk in the path of life, and that blessings may attend him while with us and on his way home, his family and brethren during his absence, as well as our mission and the American Board and all its officers. With peculiar sincerity of heart and gratitude to our Savior, we present to him this token of regard for our dear brother, and make this record of divine mercy toward our mission."

All which is respectfully submitted,
GEO. W. WOOD.
*Rooms of the A. B. C. F. M.
New York, June 13, 1855.*

This communication of the Prudential Committee was referred to a special committee, consisting of Dr. Beman, Dr. Thomas De Witt, Dr. Hawes, Chief Justice Williams, Doct. L. A. Smith, Dr. J. A. Stearns, and Hon. Linus Child, who subsequently made the following report:

Your committee have endeavored to look at this paper in its intrinsic character and practical bearings, and they are happy to state their unanimous conviction, that this visit will mark an auspicious era in the history of these missions. The report of Mr. Wood is characterized by great clearness and precision; and it presents the whole matters pending between the Prudential Committee and these missions fully before us. The conferences of the Deputation with the missionaries appear to have been conducted in a truly Christian spirit; and the results which are set forth in the resolutions, adopted with much deliberation and after full discussion, are such as we may all hail with Christian gratitude.

It is the opinion of your committee that the great end which has been aimed at by the Prudential Committee in their correspondence with these missions, for several years past, and by the Board in their resolutions adopted at the last annual meeting, has been substantially accomplished. While your committee admit that there may be some incidental points on which an honest diversity of opinion may exist, yet they fully believe that this adjustment should be deemed satisfactory, and that farther agitation is not called for. While your committee cannot take it upon themselves to predict what new developments, calling for new action hereafter, may take place, they are unanimously of the opinion that the Prudential Committee, and these laborious and efficient missionaries on this field of Christian effort, may go forward, on the basis adopted, in perfect harmony in the prosecution of their future work.

Your committee feel that the thanks of

this Board are due to Mr. Wood and our missionary brethren, for the manner in which they have met, considered, and adjusted these difficult matters which have long been in debate; and at the same time they would not forget that God is the source of all true light in our deepest darkness, and that to him *all the glory is ever due.*

The foregoing report of the select committee was adopted by the Board.

New Members and Officers.

The committee on New Members and Officers consisted of Judge Jessup, Dr. B. C. Taylor, Hon. William J. Hubbard, Dr. A. D. Smith, Dr. Sweetser, A. W. Porter, Esq., and Rev. H. A. Nelson. They recommended the election of the following persons as corporate members, who were chosen accordingly.

Amos Blanchard, D. D., Lowell, Mass.
George Kellogg, Esq., Rockville, Conn.
M. La Roe P. Thompson, D. D., Buffalo, N. Y.
Philemon H. Fowler, D. D., Utica, N. Y.
George B. Cheever, D. D., New York city.
Samuel T. Spear, D. D., Brooklyn, N. Y.
Jacob M. Schermerhorn, Esq., Homer, N. Y.
Frederick T. Frelinghuysen, Esq., Newark, N. J.
John A. Brown, Esq., Philadelphia, Penn.
William Strong, Esq., Reading, Penn.
George A. Lyon, D. D., Erie, Penn.
Rev. Thornton A. Mills, Indianapolis, Ind.

The same committee nominated for re-election the officers of last year, whereupon the following persons were duly chosen for the ensuing year.

THEODORE FRELINGHUYSEN, LL.D., *President.*
THOMAS S. WILLIAMS, LL.D., *Vice President.*
Hon. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
Rev. AUGUSTUS C. THOMPSON,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
Hon. DANIEL SAFFORD,
HENRY HILL, Esq.,

Prudential Committee.

RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D.,
Corresponding Secretaries.

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Rec. Secretary.*
JAMES M. GORDON, Esq., *Treasurer.*
MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLY, } *Auditors.*

Resignation of a Member.

A letter from Dr. Post, of Charleston, South Carolina, was communicated to the Board, in which he resigned his place as a corporate member.

Place and Preacher for next Meeting.

The committee on the Place and Preacher for the next annual meeting of the Board consisted of Dr. Kirk, Dr. Judd, Dr. Joel Parker, Dr. R. G. Vermilye, William H. Brown, Esq., Dr. Chester, and Rev. William N. McHarg. They recommended that the place for the next annual meeting be Newark, N. J.; and that Dr. Thomas Brainerd, of Philadelphia, or, in case of his failure, Dr. George W. Bethune, of Brooklyn, New York, preach the annual sermon.

Resolutions.

During the progress of the meeting, the following resolutions were adopted by the Board:

Resolved, That the Prudential Committee be requested to call a special meeting of this Board, whenever the matters connected with the visit of the Deputation to India shall be ready for its consideration.

Resolved, That the Prudential Committee be, and hereby are, requested to prepare and forward to his Excellency, Franklin Pierce, President of the United States, a memorial, to be signed by the Executive Officers of this Board, and by so many of its members as may have an opportunity to attach their names thereto, requesting him to instruct the Minister of the United States at Constantinople, to avail himself of the first and of every suitable opportunity to call the attention of the Ottoman government to the duty of abrogating those laws of the empire whereby the penalty of death is denounced against the Mussulman who embraces Christianity; and also to induce the Sultan, if practicable, to grant entire religious liberty to all his subjects, without distinction, as a measure not only just, but eminently grateful to the American people.

Resolved, That the thanks of the Board be presented to Dr. Nehemiah Adams, for his sermon delivered on Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of this Board be presented to the families of different denominations, in this city and its vicinity, for their generous hospitality, and the kind attention which the members of the Board and the friends of missions have received during this meeting.

Resolved, That the thanks of the Board be presented to the First Presbyterian, Reformed Dutch and Westminster churches and societies, for the use of their respective houses of worship.

Resolved, That the thanks of the Board be presented to the choirs of singers, connected with the different churches, in which meetings have been held, for the assistance which they have rendered in the devotional services.

Devotional Services.

The devotional services awakened a general and gratifying interest. The sermon of Dr.

Adams, preached on Tuesday evening from Galatians ii. 20, appropriately directed the thoughts of those who heard it to Him "who loved us, and gave himself for us." Dr. S. C. Aiken, Dr. Wilkes, and others, participated in the attendant exercises.

Meetings were held for addresses exclusively on Wednesday and Thursday evenings. At the first of these meetings, after prayer by Dr. Eddy, the President made some very impressive remarks; and he was followed by Dr. Parker, Doct. De Forest, of the Syrian mission, and Dr. Kirk. At the second, after prayer by Dr. Chester, Dr. Chickering, Rev. I. G. Bliss, of the Armenian mission, Rev. A. T. Happer, M. D., missionary of the Presbyterian Board in China, and Rev. Peter Parker, M. D., United States Commissioner to China, delivered addresses.

The commemoration of the Savior's love on Thursday afternoon was a hallowed season. The large edifice in which the Board held its meeting, was densely filled with the professed followers of Christ; and the Master himself was there. Dr. Beman presided on the occasion; prayer was offered by Dr. Hawes and Dr. Taylor; and addresses were made by Dr. Thompson and Dr. Palmer.

The meeting on Friday morning was mainly devoted to business. This was regretted; still it seemed to be unavoidable. One of the Secretaries tendered the thanks of the Prudential Committee to the Christian friends in Utica and the neighboring villages, who had opened their doors with such ready and abundant hospitality. Dr. Fowler, as pastor of the congregation in whose church the Board had assembled, made an appropriate response. Dr. Beman offered the concluding prayer.

Meetings for prayer and praise were held in the First Presbyterian church on Wednesday and Thursday mornings, before the business sessions of the Board commenced. At the request of the President, Dr. Tappan offered the opening prayer at the business meeting on Wednesday morning; Dr. Wisner, on Thursday morning; and Rev. C. Eddy, on Friday morning. Dr. DeWitt and Dr. Taylor also led in prayer Wednesday afternoon, in connection with the discussion on the need of a special effusion of the Holy Spirit, in aid of the operations of the Board.

Adjournment.

The Board adjourned to meet at Newark, New Jersey, on the Tuesday preceding the second Wednesday of September, 1856, at four o'clock in the afternoon.

Remarks.

The number of persons present at the recent meeting, as was expected, fell below the attend-

ance on some former occasions. Still the concourse was very large; and it sufficed for all the purposes of such a convocation. The hospitality of the city of Utica and its vicinity was severely tested; and it became necessary to hold meetings, designed especially for those who could not be accommodated in the place where the Board had been convened, in the Reformed Dutch church, &c.

From the memoranda of the Assistant Recording Secretary, it appears that the number of members enrolled by him, corporate and honorary, was as follows:

STATES.	Corporate Members.	Honorary Members.
Maine,	5	4
New Hampshire,		4
Vermont,	5	15
Massachusetts,	21	50
Rhode Island,	2	1
Connecticut,	8	39
New York,	32	198
New Jersey,	4	8
Pennsylvania,	2	7
Maryland,	1	1
Louisiana,		1
Ohio,	1	11
Michigan,	1	5
Indiana,	1	1
Illinois,	5	4
Wisconsin,		2
Missouri,	1	1
California,		1
Foreign countries,		4
	88	357

Such a table, however, does not indicate the

actual attendance. If we would know the whole number of the friends of missions who come together at any of our annual meetings, including those who receive no assignment from the committee of arrangements, we should probably take four or five times the enrolled members as a fair estimate.

The spirit which pervaded the "great congregation" was elevated and tender. Whenever devotional services were introduced by the direction of the President, there was a ready response. The discussion of Wednesday afternoon, in its object and tendency, harmonized perfectly with the feelings of the assembly. Could this discussion have been resumed conveniently at a later stage of the proceedings, it would probably have reached a higher point of interest. As it was, however, the impression left upon many hearts cannot fail to be permanent and salutary.

The report of the committee on that part of the Annual Report which relates to the Tamil missions, occasioned some debate; and remarks were made which are believed to have originated in a misapprehension of certain facts connected with the visit of the Deputation to India. But the final disposition of the question,—whereby the above mentioned report was laid upon the table, and a resolution was adopted requesting the Prudential Committee to call a special meeting of the Board, whenever the proper time shall have come,—seemed to give universal satisfaction. It is hoped that a frank and fraternal discussion of the matters which may come before such a meeting, will result favorably for the great work in which we are engaged.

INTELLIGENCE FROM THE MISSIONS.

Syria.

LETTER FROM MR. BIRD, JUNE 25, 1855.

It must be well known to the friends of missions, that the brethren in Syria have long desired to be relieved and strengthened by very considerable accessions to their number. Within the last few months, however, the cry has become more earnest than ever. At the recent general meeting of the mission, a vote was passed requesting a reinforcement of six ordained laborers. The Prudential Committee hope to respond to this appeal in part during the present year; but they can hardly hope to send more than three missionaries within the next few months.

It is in such circumstances that this letter of Mr. Bird comes to us, making a still louder call upon the young men in our churches, especially upon

those who are entering the ministry. Shall his plea be heard? Who will answer affirmatively?

Need of a large Reinforcement.

Again and again have I felt it to be almost a positive sin to be silent on what is, among human instrumentalities, the great want of the mission. True, the primary want, the one most felt, is one which man cannot supply; and we must send petitions for this to a better country than America. Would that the special influences of the Holy Spirit were sensibly felt among us! But for means, for instruments, for laborers, we look imploringly to that loved land which we have left. We want men, men, MEN!

I have left it to others to urge this

point, and have erred in not making my voice heard in the Macedonian cry. When we have considered the white harvests of Asia Minor, we have felt that we might ask, and ask in vain. We invite to hard labor, a hard language, and a hard field. What hope then of success can we entertain, that we should raise our feeble voices? If we begin to talk of results, we cannot think to compete with that neighboring Armenian field. The Lord bless it yet more and more! If we speak of many open doors, and a people ready for the gospel, we are perhaps still more than ever thrown into the shade. Yet we can plead, and I think with reason, and in the hope of making our necessities felt. It must be *succor or disaster*. To keep us as we are, is ruin. Is Syria worth possessing? Is it to be possessed? Can it be taken by "twelve spies," sent to view "the nakedness of the land?" We have nevertheless found it a goodly land. Lo the fruits and the clusters of Eshcol! Shall not the Anakims flee, and the high walls fall, before the Lord of hosts?

It has seemed at times as if aid now, though imperatively demanded, would be in a sense too late, too late perhaps to save health or life in the case of over-tasked laborers, too late to save much of the harvest now white for the sickle. Some of our most harassing difficulties and perplexing questions have sprung from the weakness of our forces. What evils may in the end arise from this same cause, none can tell. After spending so much of treasure, of health, of life, in the besieging of the citadel, shall we abandon it, as it may be on the point of surrender? Or shall the attacking forces be so weak, as to give moral courage to the keen-eyed enemy? Is it wise to have them so few as to be simply able to maintain their ruinous position as targets for the enemy's fire? One not on the ground cannot realize our situation. The fact is that we, as a mission, are just kept alive, struggling for existence. Our energies are taxed to the utmost, the standard-bearers are fainting and falling, and that too in the simply defensive! Who are to fill their places? Shall they not be succored? Can we afford to lose them? Are veterans made in a day? Shall we not be furnished with the means of vigorous, aggressive, successful warfare? We feel as if we could not endure to hold on at this rate. Are we to be left here, merely to see the harvest perish, ourselves tied hand foot, so that we cannot reap, or (to change the figure) to

encamp before a fortress with forces so meagre, that, should they propose a surrender, we should be too weak to avail ourselves of the offer? We call upon the churches, with the voice of the most earnest entreaty, to strengthen at least the things which remain, that are ready to die.

Let me particularize. We have not a good, strong man for missionary work, in our part of the field. Either want of Arabic, or of physical strength, makes us all weak. Mr. Calhoun preaches only occasionally, and finds it difficult to take the supervision of our little seminary. He hears simply the Bible recitation. Messrs. Smith and Whiting do not feel able to preach more than one sermon a Sabbath. The former has the translation of the Scriptures for his business, and the revision of other works for recreation. The latter has the care of the Beirût church and congregation. Mr. Benton is still a stammerer; I am only a beginner; and Mr. Lyons has, of course, not yet got his throat and mouth open. Where, then, are the preachers for Beirût and the mountains? The pillars of the mission are tottering, and must be relieved. Dr. De Forest gave way, and the female seminary went by the board. If the other older missionaries should fail, in the providence of God, what can be done to fill their places? Where are the minute men? Where is the *corps de reserve*? We have every muscle stretched to the utmost. Who can take the press, or the male seminary, or the care of the Beirût church? There are signs of failing in several, and we hope, faintly and with trembling, that the next annual meeting will find our ranks unthinned. Without help, as has been already stated, we can look for nothing but disaster; yet even with promptness it may be too late. Ten men for Syria would not more than meet the case. Were there to be no vacancies, and were none of the recruits to leave before they shall have become used to their armor, there would be places to fill. But we are failing at our posts; and it would require no strange providence to lay this mission prostrate. We may hope the feeble will see many years of usefulness; but we cannot, ought not, to count upon it. We also know that acclimation, &c., more than decimates new recruits before they go into full service. We sent a loud call from the general meeting; but it was a faint one to what we wished to raise. We stated what we thought the least possible number, and what we might hope to obtain.

We expect to be obliged to continue our calls; and we hope that our heavenly Father will open wider and yet wider doors for us. What will be the issue of this war, none can tell; nor are we to count upon it. Yet we expect that it will be impossible, in a few years, to meet the demand. Give freedom of conscience to the Moslem, and what a vast field is immediately laid open before us!

Mr. Bird strengthens his argument by a few additional statements. In reference to Beirut he says: "The consideration of its wants at our last general meeting was most affecting; and even Mr. Smith was in tears, as he stated the case, and pleaded for aid, which none of the stations were able to give efficiently. That central city, that mother station, is retrograding. The young men, who should have some one at leisure to interest and win them, are becoming infidels, and attending the theatre! The Jesuits are there in force, with schools and varied machinery to draw souls unto perdition. Who is there for these fifty thousand souls! The brother connected with the press must not be counted. Mr. Whiting then, with his poor health, and miscellaneous duties, is all that they have. Beirut has no missionary for the people; and can it be said to be manned without two? To draw an audience the Arabs must be visited. Who then is to go into the highways and hedges? Who is to seek them in their homes, or welcome them to the missionary's house? Preaching we need; but pulpit preaching is not the great want of the station, nor yet of the mission. It is the Pauline preaching, talking in the house, by the way, in the shop, or in the study, the market place, the kitchen, the parlor. Something must be done to draw a congregation."

Qualifications for the Arab Field.

Mr. Bird next refers to the qualifications which are deemed most important among the Arabs.

No trait is more necessary to a missionary's success here than a social disposition. We need, in a peculiar degree, popular talents. What may do for other places, will not do here. Nor let this trite saying excite a smile. I have facts to sustain me. Would you send an inferior man to learn the Chinese? The Arabic is no child's play. Not a few have made the experiment, and failed, as you are perhaps aware. We do not need unusual talent so much as the judicious, the social, the earnest. We want the popular, rather than the erudite; not men to write sermons in the study, but to meet the people everywhere, with affabil-

ity and love for their souls. Paul, with apostolic and heavenly wisdom, became all things to all men. We must endeavor to take pattern from him. Some of those among us lose much of their influence through want of pliability. As a native remarked the other day, missionaries are sent to preach the gospel, and not to introduce new customs.

Mr. Bird also says that physicians are needed in this field. "The doors are peculiarly open to them," he remarks. "They can go everywhere. Would that I had a knowledge of the healing art! Pious physicians seem strangely backward."

Erzroom.

LETTER FROM MR. RICHARDSON, JUNE 18, 1855.

First Impressions.

At the date of this letter, Mr. Richardson had been at Erzroom about seven months. His impressions in regard to the people among who he expects to labor, are stated in the following paragraph.

From what we have seen, we are better pleased with the general appearance and character of the Armenians than we anticipated. For a nation that has been so long under political disabilities and oppressions, with all the vices which such a state inevitably engenders, they seem to have retained an unusual number of noble virtues. They appear temperate and chaste; and they maintain a commendable self-respect and decency, both in their outward conduct and personal appearance. They are frugal and industrious; and often, in the face of the greatest difficulties, they are even enterprising. Their children are healthy, fair, and often beautiful in their appearance and features; they are comfortably clothed, not unusually rude in their manners, and, so far at least as our own experience goes, respectful to strangers. I confess that I love to look upon this people, and I find I am becoming much attached to them; though my heart is saddened when I reflect upon their superstitions and their hostility to the saving truths of the gospel. But we are not without hope in this regard. Many of them have been enlightened; very few, we may believe, are without some knowledge of those great truths which the missionaries have been sowing broadcast through this land.

The War.

Erzroom is the only station of the Board in Turkey which seems to be directly endangered by the war. In reference to its prospects in this regard, Mr. Richardson says:

We continue to be in a state of uncertainty and anxiety in regard to those movements of the war which may immediately affect us at this station. General Williams, with his officers, left this city June 2 for Kars, the rendezvous of this division of the Turkish army. Letters have recently been received from him by the British Consul, stating that his arrival was opportune; that he found the defences of the town imperfect, the supply of provisions and ammunition small, and the Turkish commander in a state of fear and indecision consequent upon the near approach of the Russian army. When the General last wrote, the enemy had advanced, thirty thousand strong, to within four hours of the city. Although the Turks under his command were but twelve thousand in number, sufficient supplies had arrived, and they were awaiting an attack in good spirits. Still we know not what an hour may bring forth. With such odds against them, the Turks must probably yield. And then the next object of attack will be Erzroom. This place has, indeed, been fortified; but the soldiers have nearly all gone to Kars; and it seems probable that, if they are routed there, little or no opposition will be made here. We have no idea of flying, in any event; and we shall trust to God and our American passports. In the mean time we are at rest, and in the enjoyment of many blessings, laboring and hoping to be prepared to do the work which God may bring to our hands.

Nestorians.

LETTER FROM MR. COAN, APRIL 18, 1855.

It has been stated in previous numbers of the Herald, that the Persian government issued a firman some time since, aimed particularly at the Nestorian mission, which must interfere very materially with their success, if it is strictly and fully carried into effect. The members of that mission have done what they could to avert the impending blow; and we may indulge the hope that the crisis is past. Still it is quite clear that, in the unsettled state of the eastern world, serious obstacles may hereafter be interposed to the

prosecution of their work. Our trust must be in One who has bestowed special marks of his favor upon this enterprise, and who has often made his goodness to pass before the brethren who are now so unexpectedly and so unjustly disquieted.

Interviews with Askar Khan.

In this letter, Mr. Coan describes the doings of a high functionary at Oroomiah; and the nature of the trials through which our brethren were called to pass, will appear from the following narrative.

Askar Khan, the individual appointed by the government to investigate the charges mentioned in the firman, arrived here on the 18th of March. Those of our number who reside in the city, called upon him the next day. During our interview, he took the names of all our mission, made many inquiries in relation to our work, and requested a list of our schools, with the names of the preachers and teachers in our employment, and the branches taught, &c., which, as soon as convenient, was made out and given to him. The following day the brethren at Seir called upon him. On the 22d, Dr. Wright again called upon him. After some conversation the Khan inquired if our printing press was in operation. When told that it was, he said, "Let it be suspended until I can examine your publications; and if nothing objectionable is found in them, I will give permission for it to work again." He showed no authority for making such a request. The step was argued against, on the ground that it would be detrimental to our labors, especially as we were in the midst of a small work consisting of simple extracts from our Scriptures, to which no one could object; that such a measure would be very embarrassing, as it would place us in an unpleasant position before the community around us; and that the stopping of the press was unnecessary for the examination of our publications, all of which we were ready to exhibit to him. We told him also that we believed nothing had been issued, to which the government could take exceptions, if properly understood. He replied, "I can point you to two things which are so." He has been repeatedly urged to say what they were, but has declined to do it.

On the 24th he called on us, when the subject of the press was again referred to; and as he urged the matter, he was told respectfully that, while we intended no disrespect to the government, we supposed that if the Shah wished to arrest the press, or any of our labors, his orders

would naturally be communicated to us through the Abassador whose protection we enjoyed. This statement was made in view of Mr. Stevens's suggestion, contained in a letter to us last fall, soon after he learned that such an edict had been issued, in which he says, "I should, in your place, pay no attention to the firman, until it be officially communicated to you by the consulate." Mr. Abbott, H. B. M. Consul at Tabreez, gave us the same advice. The Khan's reply was, "I am not to be frightened; I know what I am about."

On the 26th, he visited the female seminary, and did not conceal his disapprobation of it, saying, as he left, "You are training a set of girls to be nicely idle. How will they be qualified for work? What is the use of all this?" And yet he had been informed that these same girls did their cooking, washing, mending, &c., and carried on their studies at the same time, and when they were at home, they worked as faithfully as any of their countrywomen. He subsequently visited the male seminary, and manifested very little more interest in that, not even asking the pupils to recite a word. He allowed that it might be proper enough for boys to learn to read, provided they could be spared from work; but for girls it was quite useless. He questioned both the boys and girls somewhat minutely concerning their rules and regulations; and he appeared quite incredulous, when told that they had vacations, when all went to their homes, and that during term time their friends frequently called to see them. Indeed, he has appeared to be full of prejudice against us and our work from the first, and not disposed to credit our word, or listen to any statement in our favor; while he lends a willing ear to all the insinuations of wicked and hostile men against us. He inquired what was our yearly expenditure; and when told that, exclusive of the station in Gawar, it was between five and six thousand tomans, he insisted that it was fourteen thousand, and pertinaciously maintained that we had two hundred persons in our employment, though assured that we had hardly half that number, including some sixty teachers of village schools employed from two to six months of the year.

On the 29th, Dr. Wright called upon him and put into his hands the sheets of the little work which we are just finishing, and stated at the same time that all our publications were open to his inspection. He returned the sheets, saying

that he could not read Syriac, and must ascertain the contents of our books from another source, intimating that he could not rely on us or our friends to translate them. He carelessly added, "I have made an examination, and will communicate to the government what I have seen, and what has passed between us in relation to the press." In fact, he has appeared like a man whose mind was made up, even previous to his reaching Oroomiah; and we can easily conjecture the nature of his representations to the government.

The Key.

It may be asked, "Why has this individual pursued the course which is here set forth?" The following extract throws some light upon the question.

We have long known that the Prime Minister at Tehran was unfriendly to us. We know also that our presence here is a great check upon oppressors, who desire to be unmolested in their deeds of wrong and outrage upon the defenceless Christians, and that they desire to have us out of their way. We have reason to believe that the Debbir (Minister of Foreign Affairs) at Tabreez, who is a nephew of the Prime Minister at Tehran, and a willing tool, is opposed to us and our work. It was through his influence, as we have understood, that the Lazarists made cause against us last fall, because we listened to the repeated calls for aid from a large number of the people of the papal village of Khosrova, went ourselves, and sent helpers there; and they are, to say the least, the immediate occasion of procuring this firman against us. In it we are not recognized; whereas they have been careful to be recognized as a distinct sect in Persia. Hence the question has been raised, whether the government, not comprehending that our labors are directed to the infusion of life and spirit into the existing church, may not ignore us, and seek our expulsion. It is certainly true that Askar Khan has shown marked attention to the Lazarists; and the impression in the community is very strong that he is their friend and our enemy.

Evil Results.

That much evil should grow out of these proceedings of Askar Khan, will at once be inferred. On this subject Mr. Coan says: "The Lazarists are even more active than ever in the work of proselyting, and are very busy in trying to create

the impression that we are to be expelled from the country. The fact that the Khan is taking the names of our helpers, is used to frighten the ignorant; and the baser sort are lavish of taunts, and rejoice over the hoped for termination that is to be put to our work. The fact that the Khan endeavored to frighten some of our helpers (not excepting Mar Yohanan) from going to the villages to preach, by requiring them to come to him before going; the fact that he takes special pains to commend persons for not sympathizing with us and our labors, and standing aloof from us; the fact that spies are dropping into the churches on the Sabbath to see who is preaching, and what is preached; and his whole bearing towards us and our work, have had a very unhappy effect upon the minds of the people, and strengthened the hands of opposers.⁷

Other Facts.

Mr. Coan mentions some additional facts, which have a bearing upon the main topic of this letter.

We have written both to Mr. Abbott of Tabreez, and Mr. Stevens of Tehran, informing them of the position of our affairs. From Mr. Abbott we have received a very kind reply, in which he approves of the course we have taken, and advises us by no means to suspend the operations of the press at present, but, if necessary, procure such paper as can be had in the country, rather than appear to yield to Askar Khan's request. He also wishes us to yield to no demand whatever of the Khan, but to inform him immediately, while we go on as usual with our work. Mr. Abbott also wrote a letter of remonstrance to the Khan, and one to the Prince Governor at Tabreez, in our behalf. So far as we can learn, no official communication has been made to H. B. M. Chargé at the capital touching the firman or our labors.

The fact that we do not yield to the Khan's wishes or demands, evidently embarrasses him. He tries hard to convince us that he is our friend, and wishes us no harm, while he feels obliged to carry out the instructions of his government. Yesterday he invited us to breakfast with him, and half of our number went. He said he wished to inform us of two things which the government ordered him to demand of us, while he would give us time to write to Tabreez to get, if possible, the order revoked. They were that no girl be allowed to read in the same school with boys; and that no girl be taught to read in any language except her own. These de-

mands are not very serious, in themselves considered; but they probably foreshadow others more serious.

It is proper to state that one of our number, in the course of his private correspondence with Chevalier Khanikoff, Russian Consul General at Tabreez, himself alluded in a general way to our present troubles with the Persian government. Chevalier Khanikoff, with characteristic promptness and kindness, immediately remonstrated with the Debbir at Tabreez, and procured a strong letter from him to Askar Khan. He also applied personally to Askander Khan, father of Askar Khan, who is a Governor of one of the Persian Provinces, and procured a letter from him, remonstrating with his son respecting the course he has pursued in relation to us. All these things have doubtless had a salutary effect in tempering the Khan's zeal against us, and in restraining him from personal disrespect. Still we cannot but feel solicitous about the result of his mission here. Unless the English Ambassador can procure the revocation of the firman, we fear we have not seen the end of our trials. What is to be the issue of these things, we know not. Our heavenly Father does; and our trust is in him.

The Village Schools.

Mr. Coan says that fifty-eight village schools were taught last winter, the number of pupils having been about eleven hundred. The following extract will be read with satisfaction.

The teachers were assembled in the fall, a few days previous to the opening of their schools, for the purpose of receiving instruction in the art of teaching, with manifest advantage to the schools, as the result has shown. It has been our endeavor to make all our schools subservient to the spread of the gospel; and all have been brought under its influence. They have been assembled weekly for Sabbath School instruction, and have had weekly recitations of the Scriptures. They have been a nucleus about which we have gathered the people for the more formal preaching of the Word.

It is to be remembered that but for our schools the number of readers among the people would be exceedingly few. Our object is not so much instruction in the sciences, as teaching the pupils how to read and understand the Scriptures. The Bible is our text book; and our schools are parochial. When we can

keep the pupils long enough, the Bible is studied historically and geographically, as we are furnished with maps for the purpose, which, under our superintendence, were mostly prepared by the pupils of the seminaries and Deacon Moses. About thirty-six of the teachers, we hope, are truly pious; and all are decidedly evangelical in sentiment. Many of them furnish us monthly reports of their labors, exclusive of teaching. They are in the habit of holding meetings nightly in their villages, and of maintaining daily worship in their families. The influence of such helpers, by the grace of God, is incalculable for good in their dark villages.

Before leaving this topic, Mr. Coan mentions a fact in respect to Geog Tapa, which is valuable. "We there behold," he says, "one half of the adult females reading and learning to read, being taught mostly by the children of our day schools; whereas five years ago perhaps not one in thirty could read, or cared to learn. This fact is cheering, when we remember the great prejudice in the country against female education."

LETTER FROM MR. PERKINS, MAY 22,
1855.

Sowing the Seed.

MR. PERKINS, in speaking of the issues of the press, says that a small work of the American Tract Society, called the Threefold Cord, has been published lately in the Nestorian language. The following remarks in reference to it are interesting and suggestive. "It is very eagerly sought for by the Nestorians, who receive it on the express condition of stately committing to memory at least one of the three selected verses every day. Another year, they may take the second of those three verses; and so on. Some prefer to commit the three verses for each day in the first instance; and among them are Nestorian females, who never attended school, but have recently learned to read at their homes. One such female remarked, on repeating her twenty-one verses—the selection for a week—in a Sabbath school last Sabbath, that she sometimes lay awake half of the night, thinking them over, so much interested in them was she. It is a hopeful indication in our work, to see scores and hundreds anxious to obtain the book on this condition, and to know that so many passages of the Bible are treasured up in the memory, and in very many cases are prayerfully meditated upon and digested. The word of God will, we believe, thus have free course and be glorified."

Another statement of Mr. Perkins will be read with pleasure in this connection. "Many children, and not a few adults, are also committing to memory the hymns of our favorite hymn-book, which is another very desirable and effective form of storing the mind and the heart with religious truth."

A Communion Season.

The event described in the following paragraph shows what progress the reformation among the Nestorians has already made.

About two weeks ago occurred our communion. Nearly one hundred communicants sat down to the table of the Lord, including our mission. It was a solemn and delightful season. Among the native brethren present were Mar Yohannan and Mar Elias; and most of the others, of both sexes, are educated and quite intelligent persons; but what is of far greater importance, they are, as we trust, truly pious. It would be easy at once to triple the number present on these occasions of those who, in the judgment of charity, are the children of God; but we think it better to introduce them somewhat gradually and cautiously to the ordinance, as administered by the mission; while, at the same time, we would not too long allow any of the sheep and lambs of Christ's flock to suffer for want of this important means of grace. It is exerting a powerful influence on those who participate in it, and on many others; and it cannot fail ultimately to produce the effect, either of redeeming the ordinance from abuses, as administered in Nestorian churches, or drawing off the pious part of the people to a separate observance of it. We are quite willing that the scriptural administration of the ordinance to the pious Nestorians should work out either of those results, in the legitimate time and way, or both of them, as the Lord shall direct.

Governmental Interference.

In continuing the history of the recent attempt to arrest the labors of the mission, Mr. Perkins writes as follows:

There is nothing new in the action of the Persian authorities in regard to us. The noble letter of Mr. Abbott, British Consul at Tabreez, a copy of which was sent to you, has had, for the time at least, a very salutary effect on the disturber, Askar Khan. While the jealous eye of the government directed by our enemies toward our work, and the oppressive or-

dinance issued against it, were calculated to excite in us concern, and should properly prompt our friends and patrons to earnest prayer in our behalf, we should still deplore a panic on this subject; and we do not believe there is just occasion for it. We trust that He, who has so long and so graciously watched over us, will still take care of his own cause in Persia. Yet more do we regret to see a panic spread in regard to our mission for political effect, which seems to have been the object, in part at least, of a correspondent of the London Daily News in a letter written at Mosul, which has been extensively copied into the American papers. Very great injustice is done by that writer (who is doubtless kindly disposed toward us) to Chevalier Khanikoff, the Russian Consul General at Tabreez. Whatever may be the feelings and policy of other Russian officials in regard to us and our work, we have good reason to believe that we have probably no more reliable European friend in Persia than M. Khanikoff. He has recently exerted his commanding influence (unofficially, as we are regularly under British protection) to arrest the efforts of Askar Khan, the present superintendent of the affairs of the Nestorians, in his attempt to carry out the orders of the Persian government in the curtailment of our labors.

It is a great Providential favor, that we have powerful European friends in Persia at this juncture. Mr. Stevens, as you know, is removed to Tehran, where he can do far more for our succor than he could have done, had he remained at Tabreez; and we have every reason to believe that the present English Ambassador is very favorably disposed towards us and our work. But we would not unduly rely on any human arm. We have a surer pledge of all needed protection and succor in the sublime and glorious promise of the King of kings and Lord of lords: "Lo I am with you always, even to the end of the world."

Recent Intelligence.

Tocat.—Mr. Ball returned to Cesarea from the annual meeting of the Armenian mission by Tocat. "The brethren there," he says, "are enjoying great external prosperity; and they rejoice in the frequent presence of new faces in their congregation."

NESTORIANS.—From a letter of Dr. Wright, dated June 18, it appears that the relations of the mission to the Persian government were not then adjusted. Nor was the conduct of Askar

Khan at all satisfactory to our brethren. Still the work of the mission went forward as usual. The following extract from Dr. Wright's letter will be read with gratification.

We and our native helpers, without let or hindrance, are sowing the good seed of the Word broadcast. Our congregations in the city, at Seir, and in the villages, are undiminished; and evangelists are going forth in various directions. Two young men, graduates of our seminary, have gone on a preaching tour to the district of Sulduz, two days' journey distant; and two others have gone to the mountains to labor during the summer under the direction of Mr. Rhea. Meerza, the young man who spent several years in the Protestant College at Malta, is about settling as a preacher and teacher in the large mountain village of Marbeshoo.

Several of the graduates of our male and female seminaries have been married of late; and the ceremonies were performed, and the entertainments were given, in a "reformed" manner. The objectionable portions of the Nestorian marriage service were admitted; the entertainments continued but a single day; and every thing was done decently and in order. An ordinary wedding continues seven days, and is a scene of reveling and excess.

One of the girls married Khamis, one of Mr. Rhea's helpers in Gawar. She is hopefully pious, and will be a valuable addition to the little band laboring in Memikan. Another married a young man of influence, though not of piety, in the village of Marbeshoo. She is a niece of Mar Yohannan. We feel an especial interest in these parties, as we consider them as our missionaries to the mountain people.

Owing to the difficulty of exchanging letters with Persia, no communication has been received from Mr. Rhea of a more recent date than April 10. At that time the political aspect of the country was not altogether promising. Our missionary brother reports the performance of frequent journeys among the villages of Gawar by Desa. Tamo. In some cases, the priests were so "stirred up" by the labors of this native brother, that "they for once turned preachers themselves." In Bootan, Tekhoma, and Ishtazin, moreover, the gospel has been proclaimed by graduates of the seminary at Seir. Thus the light is spreading in that wild region.

CANTON.—A recent letter from Mr. Vrooman states that executions are still occurring at the rate of from two to four hundred each day. Report announces the presence of twenty thousand rebels in a body a few miles north of Canton.

Home Proceedings.

EMBARKATION.

On the 1st of September, Rev. E. M. Dodd and Mrs. Dodd, of the Jewish mission, sailed

from New York in the North Star for Havre, France, on their way to Smyrna. Mr. Vanderbilt, the proprietor of the new line of steamers between these two ports, kindly gave them a free passage.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so (of wh. fr.	
Mrs. E. L. Crosby wh. and prev. dona.	
cons. ELIASHIB ADAMS an H. M. 50;)	
80; s. a. 60;	140 00
York co. conf. of cha. Rev. G. W. Cressay, Tr.	
York, 1st cong. ch. and so.	59 00
	199 00

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Cong. ch.	17 00
Plymouth, do. m. c.	22 50—39 50
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Goffstown, Ch.	15 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Loudon, 2d cong. ch. and so.	35 00
Stratford Conf. of cha. E. J. Lane, Tr.	
Meredith Bridge, Cong. ch. and so.	32 00
	121 50

VERMONT.

Caledonia co. Conf. of cha. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so. m. c.	45 71
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, Acad. for sch. near Kessab,	
Turkey,	5 00
Orleans co. Aux. So.	
Barton, m. c.	1 00
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, m. c.	9 47
Montpelier, m. c. 4,97; la. asso.	
wh. and prev. dona. cons. MRS.	
CLARA F. MERRILL an H. M. 50, 56;	60 53
Waitsfield, Cong. ch.	35 00—105 00
Windham co. Aux. So. F. Tyler, Tr.	
Townshend, Gent. 6,50; la. 30,50; m. c.	
17;	44 30
Windsor co. Aux. So. J. Steele, Tr.	
Sharon, Cong. ch.	24 00
	225 01

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
North Truro, Cong. so.	2 00
Berkshire co. Aux. So. H. G. Davis and J.	
Sedgwick, Tra.	
Gt. Barrington, Cong. ch. and so.	82 44
Lee, Prev. dona. fr. cong. ch. and	
so. cons. ELI BRADLEY, STEPHEN	
BRADLEY, Jr. and Mrs. HENROCA	
TAYLOR H. M.	
Pittsfield, South cong. ch. and so.	
m. c. 74,14; la. 43,79; s. s.	142 70
South Egremont, Cong. so.	40 00—255 14
Boston, S. A. Dandforth, Agent,	38 85
Essex co.	
W. Buxford, m. c.	10 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Haverhill, A friend, 10; W. par. ch.	
and so. 26;	65 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
South Lynnfield, Cong. ch. m. c.	3 50
South Danvers, Cong. so.	20 00—23 50
Franklin co. Aux. So. L. Merriam, Tr.	
New Salem Centre, Cong. ch.	5 00
Sunderland, Rev. H. J. Gaylord,	10 00—13 00

Hampshire co. Aux. So. S. W. Hopkins, Tr.	
North Hadley, Benev. so.	21 00
Northampton, Unknown,	5 00—34 00
Harmony Conf. of cha. W. U. Capron, Tr.	
Webster, A friend,	1 00
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class, 1; s. s. a. class, 1;	2 00—3 60
Middlesex North, C. Lawrence, Tr.	
Groton, Miss B. Capell, dec'd,	10 00
Leominster, Evan. cong. ch.	46 89
Sterling, M. A. B.	4 00—60 89
Norfolk co. Aux. So. Rev. W. L. Roper, Tr.	
Brookline, Harvard cong. so. m.	
c.	100 00
Dedham, 1st cong. ch. and so.	123 04
Dorchester, Juv. Agrical. so.	5 00
Roxbury, Eliot ch. and so. gent.	
24; la. 9; m. c. 17,54;	50 84
South Dedham, D. A.	4 00
W. Roxbury, South evan. ch. m.	
c. 9; s. a. 1;	10 00—292 88
Old Colony Aux. So. H. Coggeshall, Tr.	
North Middleboro', Cong. ch.	18 00
Taunton and vic.	
Berkley, La. sew. cir.	10 00
	831 26
Cambridge, 1st evan. cong. ch. 50,13;	
Chelsea, Winnimmet ch. m. c. 40,25;	
Malden, 1st cong. so. 15,56; Newton	
Centre, cong. so. m. c. 28,54; H. Wen-	
sell, 20; Stoneham, cong. ch. and so.	
53; Waltham, ortho. cong. ch. 68,76;	
m. c. 5,97; to cons. Rev. ROSWELL	
FOSTER an H. M.	278 31
	1,169 57
Legacy.—Monson, Mrs. Sarah V. Nor-	
cross, by A. & L. Norcross, Ex'rs,	100 00
	1,909 57

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Sherman, M. G.	5 00
Fairfield co. West, Aux. so. C. Marvin, Tr.	
Southport, Cong. s. s.	28 63
Hartford co. Aux. So. A. W. Butler, Tr.	
Bloomfield, Ch. and so. 64,84; m.	
c. 24,27;	89 11
Broad Brook, Ch. and so.	39 44
Granby, 1st do.	15 72
Hartford, North ch. a friend, to	
cons. THOMAS STEELS an H. M.	
160; Centre ch. m. c. 5,73;	109 73
Manchester, 1st so. m. c.	12 00
South Windsor, A friend,	10 00
Suffield, 1st cong. ch. 35,50; m. c.	
37,50; la. asso. wh. and prev.	
dona. cons. MRS. EMMA G.	
WASHBURN an H. M. 50;	113 00—389 00
Middlesex Asso. E. Southworth, Tr.	
Lyme, Grassy Hill, cong. ch.	23 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, Centre s. a. 24; united m. c.	
21,17; South ch. m. c. 6,30;	51 77
New Haven co. East, F. T. Jarman, Tr.	
Branford, Rev. T. P. Gillett, 10; Mrs.	
Gillett, 10;	20 00
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Tr.	
New London, A mem. of 1st cong.	
ch.	40 00
Norwich, Two little girls,	3 37—43 37
Windham co. Aux. So. J. B. Gay, Tr.	
Ashford, 1st ch.	3 00
	543 77

Legacy.—Middletown, William Plambe,	
by Wm. Southmayd, Jr., Adm'r, (prev.	
rec'd, 1,455 18;) 297,85; Norfolk, Mrs.	
Sarah Battell, by Joseph Battell, Ex'r,	
250; Norwich, Joseph Otis, by George	
Perkins, Ex'r, 3,250;	3,637 85
	4,291 68

RHODE ISLAND.

Bristol, A friend,	5 00
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NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.	
C. B. Little, New York, Tr.	
Fishkill Landing, R. D. ch.	90 00
Geneva, R. D. ch. for Madras m.	15 50; Josephine, dying bequest,
7,50;	22 85
Greenport, R. D. ch.	30 00
Mt. Vernon, do. s. s. for ed. hos.	
chil. at Amey,	12 00
New York, R. D. ch. Washington	
squares,	182 54
West Troy, North R. D. ch. 68,51;	
South do. 86,53;	95 14—427 53
Chautauque co. Aux. So. S. H. Hungerford,	
Tr.	7 76
Cortlandville, Pres. ch.	76 00
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Union, 1st do.	28 65—161 31
Geneva and vic. G. P. Mowry, Agent.	
Berkshire, Cong. ch. 33; F. F.	
Judd, wh. and prev. dona. cons.	
Mrs. JEANETTE W. JUDG an H.	
M. 10;	
43 00	
Binghamton, Pres. ch. 134,40; N.	
T. 10; G. Ely, and wife for	
Loving Ely, Cayuga, 20; Rev. P.	
Lockwood and wife, 25;	
191 00	
Candor, Cong. ch.	
30 00	
Fayetteville, Pres. ch.	
52 00	
McGrawville, do.	
15 00	
Newark Valley, Cong. ch.	
3 00	
Northville, do. 40; m. c. 14,02;	
54 02	
Rose, Rev. B. L.	
2 00—260 62	
New York and Brooklyn Aux. So. A. Mer-	
win, Tr.	
(Of wh. fr. John K. Myers, 100; B. F.	
Butler, 50; Rev. Wm. Belden, Jr. wh.	
and prev. dona. cons. WILLIAM H.	
Belden an H. M. 60.)	
290 15	
Ossida co. and vic. Aux. So. J. Dana, Tr.	
Augusta, Cong. so. 22; John I.	
Knox, to cons. J. C. KNOX an	
H. M. 100;	
122 00	
Sauguit, Pres. ch.	
37 86	
Utica, 1st do. m. c.	
26 00—186 46	
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Gouverneur, Enos Wright, wh. and prev.	
dona. cons. Mrs. MIRIAM BRYANT of	
Delavan, Wis. an H. M.	
94 00	

Addison, 1st pres. ch. m. c. 22; Amster-	
dam, pres. ch. 102,76; maternal asso. 20;	
s. s. 28,03; Canaan Centre, pres. ch. m.	
c. 45; Castle Creek, cong. ch. 20; Can-	
anovia, 1st pres. so. 110; Champlain, cong.	
ch. s. s. 10; Chatham 4 Corners, R. D.	
ch. juv. miss. so. 5; Hancock, pres. ch.	
15; Jamestown, 1st pres. ch. m. c. 14,33;	
1st cong. ch. and so. m. c. 16,50; Louis-	
ville, Dr. B. 2; Martinsburg, 3,75; Moire,	
cong. ch. m. c. 15; Oswego, C. 20; Port-	
ville, A. T. W. 5; Stockholm, L. H. 10;	
Synctus, pres. ch. m. c. 10; Troy, 1st	
pres. ch. 50; Truxton, Mrs. L. F. 10;	
Mrs. E. W. 3; Weedsport, Mrs. Avery,	
5; Westmoreland, cong. ch. and so. 7;	
West Town, pres. ch. m. c. 15;	
500 40	
2,033 53	

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.	
Little, New York, Tr.	
Two little sisters,	1 00
Bergen Neck, R. D. ch.	5 80
Paramus, do.	39 00—46 30
Caldwell, Pres. ch. 53; Deckertown, do.	
15; Newark, High st. pres. ch. m. c.	
40,53; Rockaway, pres. ch. 45; Wan-	
tage, 2d pres. ch. 15;	
167 53	
219 83	

PENNSYLVANIA.

East Sugar Grove, Cong. ch. m. c. 10;	
Greene, ch. 5; Harbor Creek, ch. 12;	
Smithfield, youths' miss. so. 15;	
42 00	

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	75 48
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MARYLAND.

Baltimore, D. B. D.	5 00
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GEORGIA.

Savannah, Male and fem. miss. so. in In-	
dep. pres. ch. 106,57; In. African so. (of	
wh. for ed. at Gaboon, 10;) 25;	
214 37	

OHIO.

Canton, Pres. ch. 62,22; Hudson, Bible	
class miss. asso. 17,90; Wes. Res. col-	
lege, 64c.	
60 75	

INDIANA.

Indianapolis, 4th pres. ch. m. c.	5 00
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ILLINOIS.

Chicago, A friend, 10; do. 5; Galeburg,	
2d pres. ch. 20; Griggsville, cong. ch.	
m. c. 48,22; Woodburn, s. s. 3; Cadets	
of Tenn. 2; Mrs. Clark's s. s. class, 2;	
53 29	
Legacies.—Chicago, E. D. Ely, by D. J. Ely,	
Adm'r,	
1,000 00	
1,053 29	

MICHIGAN.

Birmingham, Pres. s. s. 2; Hillsdale, pres.	
ch. m. c. 10; s. s. 1; Livonia, Rev. R.	
Armstrong, wh. and prev. dona. cons.	
Rev. LABRUS ARMSTRONG, of Ballston,	
N. Y. an H. M. 25; Nankin, cong. ch.	
8,73;	
52 73	

WISCONSIN.

Fort Howard, Cong. ch. m. c. 6,43; Ge-	
nova, pres. ch. 11; Green Bay, youth	
miss. so. 6; Milwaukee, 2; Ripon, m. c.	
10;	
35 43	

IOWA.

Davenport, Cong. ch. m. c. 22,30; Den-	
mark, Rev. G. Wood, 10;	
32 30	

MISSOURI.

Independence, L. F. Fixley, for Mr. Bying-	
ton, 5; for Mr. Kingsbury, 5;	
10 00	

TENNESSEE.

Jonesboro', Juv. miss. so. of pres. ch. for	
John N. Cunningham, Cayuga,	
90 00	

ALABAMA.

Gainesville, Pres. ch.	40 00
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IN FOREIGN LANDS, &c.

Ceylon, A thankoff'g fr. a teacher for the	
privilege of laboring fifteen years among	
the heathen,	
100 00	
Milltown, St. Stephens, N. B. Cong. ch. m.	
c. to cons. G. M. PORTER and WILLIAM	
TOMB H. M.	
214 22	
Stockbridge, Choc. na.	
19 25	
St. Petersburg, Russia, Mrs. M. T. Gell-	
brand,	
50 00	
Valparaiso, S. A. Union chapel cong. 70;	
s. s. 20; wh. cons. MARTIN ROBINSON	
an H. M.	
700 00	
504 53	

Donations received in August,	5,084 20
Legacies,	4,757 85

910,443 14

CHILDREN'S FUND FOR EDUCATING
NEATHERN CHILDREN.

Amount received in August,	9279 22
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